I. K. TAIMNI

THE SECRET OF SELF-REALIZATION

ADYAR

6/-

THE SECRET OF SELF-REALIZATION

PRATYABHIJÑĀ HṚIDAYAM OF **KṢEMARĀJA** IN SANSKRIT WITH TRANSLITERATION IN ROMAN, TRANSLATION IN ENGLISH AND COMMENTARY

BY

I. K. TAIMNI

1974

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 600020, INDIA

68, Great Russell Street, London WCIB 3BU, England

Post Box 270, Wheaton, Illinois 60187, U.S.A.

ISBN 0-8356-7140-2

PRINTED IN INDIA

At the Vasanta Press, The Theosophical Society,
Adyar, Madras 600020.

PREFACE

Pratyabhijñā Hṛidayam, although not well known, is one of the masterpieces of Occult literature. To give the student some idea of the scope and philosophical grandeur of what is sought to be condensed within the scope of only twenty aphorisms contained in this treatise, we may take first a bird's-eye-view of the panorama of inner realities which are hinted at in this valuable treatise. This will enable the student to appreciate more easily the value of this short treatise as a masterly exposition, in an extremely condensed form, of the essential knowledge which an aspirant needs for treading the path of practical Occultism. And it will also enable him to develop the capacity of drawing out by his own mental effort and intuitive insight the vast stores of Occult knowledge which are merely hinted at in the aphorisms. For this reason it is a book eminently suited for those who are learning the art of meditation so that they can dive deeper into the inner realms of knowledge and draw out from within what cannot be expressed through the medium of language.

In dealing with the aphorisms for our present purpose we may divide them into groups according as they deal with particular aspects of the general problem which is the central theme of this book, namely Self-realization or 'recognition' of our Real spiritual nature by the methods of Yoga.

It is obvious that if an aspirant is involved in this world with its illusions and limitations and has lost awareness of his Divine nature as a result of this involvement, he should know the essential nature of this world in which he is involved if he

is to understand and apply the necessary means for regaining his freedom. It is not necessary for him to have a detailed knowledge of cosmogenesis or related philosophical problems for this purpose but only that fundamental and essential knowledge regarding the nature of the universe which throws light on the manner of involvement and the means of Liberation. The first three aphorisms of *Pratyabhijñā Hṛidayam* therefore give in a masterly sweep of philosophical thought the origin and nature of the universe in a very condensed form, but so clearly stated that any aspirant can understand it easily.

After dealing with the nature of the world in which the individual *Ātmā* or the Monad is involved, the author proceeds to deal with the nature of the Monad who is involved and whose Liberation from the illusions and limitations of the world is the object of Self-realization. Now, in considering the Monad and his Liberation we have to distinguish between his eternal, spiritual nature and the ever-changing psychic mechanism in which he is involved and from which he has to free himself. Aphorism 4 gives an idea regarding this eternal and Divine Monad hidden within the psychic mechanism and shows how he is related to the Universal Consciousness from which he is derived, on the one hand, and to the psychic mechanism in which he is involved, on the other. What may require many chapters to explain by an ordinary scholar has been stated simply and tersely in a single aphorism which goes into the very heart of the matter and thus succeeds in giving a wonderfully clear and true idea of what is sought to be conveyed to the reader. The secret of clear and concise exposition of any subject is to go into the very heart of the matter to be communicated and state it simply and essentially.

After pointing out the essential nature of *Ātmā* in aphorism 4 the author proceeds to give in aphorism 5 an idea of the essential nature of the mind or psychic mechanism in which the individual *Ātmā* is imprisoned and through which he functions on the different planes of manifestation. Here again we see the same masterly statement of a profound Occult truth of vital importance to the aspirant in a few words. According to this aphorism the mind is nothing but the Spirit which has descended into the lower planes, has created the individual mental world by the differentiation of its centralized consciousness, and by identifying itself with this world has become involved and imprisoned within it.

The profound significance of this ultimate relation between the pure Spirit and the individual mind within which it is imprisoned should be carefully noted because it points out a fundamental fact of the greatest importance to the candidate for Self-realization. This fact is that the individual mind is merely a derivative of the Spirit and has no existence apart from the Spirit. It is for this reason that it is possible, by the practice of Yoga, to make the mind disappear and revert to the state of Spirit from which it was derived. Of course, this relation of mind and Spirit is inherent in the Occult doctrine that there is only One Reality in existence but it requires a statement of the relation in such clear terms in order to bring home to us its profound significance.

In the centralization and differentiation of consciousness which leads to the involvement of the Spirit in Matter it is both knowledge and power which become enormously limited owing to the force of *Māyā* which deprives the individual *Ātmā* of the awareness of its Real nature and thus involves it in the illusions of the lower worlds. In *Pratyabhijñā Hṛidayam*

this limitation of knowledge and power is referred to separately, although it is the simultaneous limitation of both which is responsible for the involvement of the individual in *Saṃsāra*.

The individual soul with its extremely limited and illusory knowledge is referred to as *māyāpramātā* in aphorism 6. This phrase means 'a knower whose knowledge is limited and vitiated by *Māyā* or Illusion'. The limitation of knowledge is so tremendous that the individual *Ātmā* whose consciousness is essentially one with Universal Consciousness and therefore embraces the whole universe becomes the ordinary individual soul running after all kinds of objects in the unreal world to satisfy its hunger for happiness.

In aphorism 4 the essential nature of the individual *Ātmā* or the Monad and the psychic mechanism in which he is involved is indicated. Aphorism 7 goes into the same question again with a view to throw further light on the subjective and objective aspects of his nature. The *Ātmā* in its subjective aspect is shown to be essentially One but to function as dual, triple and quadruple in manifestation. The same *Ātmā* in its objective aspect provides the paraphernalia of the manifested universe and this complementary aspect of its nature is referred to as *Prakṛiti* in Hindu philosophy in contradistinction to *Puruṣa* the subjective Self. This objective aspect of its nature is stated to be pentad and heptad. As this question has been discussed in the commentary on aphorism 7 we need not go into it here.

Having defined and classified the subjective and objective aspects of Reality the author points out in aphorism 8 that the purpose of different systems of philosophy is merely to present an exposition of these aspects, different systems laying emphasis on different aspects. This is an important aphorism because it defines clearly the purpose of all philosophical

thought and indicates in which direction this thought should move if it is to serve this purpose instead of meandering into all kinds of irrelevant paths and sometimes degenerating into a futile and purposeless exercise of the intellect for satisfying the intellectual curiosity of a small number of people. If this view is recognized as sensible it will not only give a meaningful direction to philosophical thought but also bring about philosophy in dynamic relationship with religion and science and show the necessity of adopting an integrated approach to all problems of human life.

The centralization and differentiation of consciousness brings into existence the individual *Ātmā* whose knowledge is limited to such an extent by this process that he begins to behave like a deluded individual lost in the jungle of worldly desires and experiences. But consciousness and power are correlatives and cannot be separated. So when knowledge is limited in this manner, power must be correspondingly limited at the same time. Not only is it limited but its exercise is vitiated by the force of illusions in which the individual becomes involved.

How this exercise of Divine Power which flows through the individual becomes vitiated by ignorance and the force of illusions has not been pointed out in aphorism 9 because the phenomenon is so common and noticeable. But the aphorism does point out that this limitation of power leads to the piling up of all kinds of effects like *karma* which keep the individual *Ātmā* tied down to the lower worlds. These effects cannot appear in the world of Reality in which knowledge and power are both infinite and incorruptible. They can appear only in the world of the unreal where the power of the individual *Ātmā* is limited and is reduced to a state almost of impotence in the early stages of evolution.

It is only when the spiritual nature of man becomes sufficiently unfolded that the Divine Power hidden within his heart begins to descend through the centre of his consciousness in increasing degree and he is able to dissipate gradually these distorting and obscuring agents which keep him involved in the illusions and attractions of the lower worlds. This power continues to grow stronger and stronger until all the illusions and attachments which imprison consciousness are burnt up and the deluded Monad attains Liberation through Self-realization as pointed out in aphorism 15.

Is there any outer indication that the ordinary individual, immersed in the attractions and pursuits of the lower worlds, is really a limited expression of the Universal Consciousness which is the source and basis of the manifested universe? Aphorisms 10 and 11 attempt to answer this question. They point out that in spite of the tremendous limitations imposed on Universal Consciousness and Power, when it is centralized, the individual though deluded continues to perform unconsciously and in a limited manner the Divine functions of the macrocosm, the Presiding Deity of a manifested system. It is this fact which indicates to some extent his Divine origin and the Divine potentialities which are hidden within him. What these Divine functions are and how they are performed by the macrocosm and the microcosm has been explained in the commentaries on these two aphorisms and need not be discussed here.

The limitation of Universal Consciousness when it is centralized and expressed through an individual Centre of Consciousness deprives the individual of the awareness of his Divine nature and it is the delusion caused by this privation which makes him run after all kinds of worldly objects and pursuits in a futile search for happiness. How does the

simultaneous limitation of Divine Power and the delusion caused by *Māyā* affect the behaviour of such an individual? Aphorism 12 attempts to throw some light on this question. According to it, under this delusion the individual begins to regard the Divine Power flowing through his vehicles as his personal power, which belongs to him and which he is entitled to exercise in any way he likes. It is this attitude which is really responsible for the almost universal misuse of power in the world. Instead of considering himself as a mere trustee of that Power and using it properly, the individual who has no sense of discrimination begins to use it in an irresponsible manner and even to misuse it for gaining extremely selfish and sometimes nefarious ends.

The blind pursuit of power and constant effort to seize it whenever and wherever possible is the surest indication of the fact that the individual is grossly involved in the illusions of the world, and the misuse of that power when it is seized in this manner is therefore inevitable. For the individual who has risen above the illusions of the world, even to a small extent, power has no attraction and he does not desire or seek it because it means added responsibilities which must be discharged most carefully and scrupulously. But when it comes to him naturally in the performance of his duties he does not reject it but uses it properly as a trustee of the Divine Life which has placed that power in his hands. The right use of power has to be learnt by every aspirant who wants to become a conscious agent of the Divine Life in the fulfilment of the Divine Plan. It is a part of the self-discipline undertaken to attain Self-realization and its technique is generally referred to as *Niṣkāmakarma*.

In the aphorisms discussed above the centralization of Reality and the limitation of consciousness and power

which results from the loss of awareness of our Real nature were dealt with. The question arises: Is this process reversible? In other words, is it possible to decentralize consciousness, as it were, and by regaining awareness of our Real nature, transcend the illusions and limitations in which we are involved? Aphorism 13 answers this question in the affirmative and also gives the general principle underlying the method of bringing this about.

In order to understand the significance of this method it is necessary to remember that when consciousness gets involved in the lower worlds, three things happen: (1) Consciousness or *Citi* descends from its pure integrated state in the world of Reality into the lower differentiated state of the worlds of the mind or *cittam*. (2) The mind becomes outward-turned in the process. (3) There is loss of awareness of his Real nature in the individual. It is obvious therefore that if Self-realization is to take place there should be reversal of all these three processes. It is this fact which aphorism 13 states in a terse form. The same idea is expressed in a somewhat different language in aphorisms II-10 & 11 of the *Yoga-Sūtras*.

Lest the student may imagine that this reversal of the process of involution aimed at in the practice of Yoga is something unnatural, imposed artificially from without, aphorism 14 points out clearly that it is the involution of the consciousness of the Monad in the lower worlds which is unnatural because he belongs to the world of Reality and is established in his innermost nature in the very heart of *Cit* and *Ānanda*. It is this fact which accounts for the universal urge to regain consciously or unconsciously the Divine heritage which he has lost, in being involved in the worlds of manifestation. The Reality which is hidden within his

heart, even in the state of bondage, is like a fire which automatically starts burning everything which is unreal in his life and in the process gains greater and greater intensity. When this fire, which expresses itself as spiritual discrimination, reaches the required intensity it burns down the whole structure of the unreal and illusory world created by the mind, and then shines unobstructed in the heart of the Enlightened individual in its Divine splendour, as pointed out in aphorism 15.

After dealing with the mechanism of involvement of the Monad and the general method by which this process can be reversed and the Monad freed from the illusions of the lower worlds by means of Self-realization, the author proceeds to give some indication in aphorism 16 of the state of Enlightenment gained in this manner. There are three points to be noted in this aphorism. The first refers to the essential nature of the Monad who is Divine and therefore shares the *Sat-Cit-Ānanda* nature of Divinity. Why only two of these three aspects of Divinity, *Cit* and *Ānanda*, have been referred to in this aphorism has been made clear in the commentary on the aphorism.

The second point to be noted in studying this aphorism is that in the state of Self-realization, the mechanism which consciousness has evolved on the lower planes and through which it functions remains intact and the consciousness continues to function through it as before. What is the difference, then, between the state before and after Self-realization? The difference lies in perceiving this mechanism and its functions as essentially of the same nature as consciousness and not separate and independent of it, as pointed out in the last aphorism. It is seen now in the light of that Reality and as part of that Reality which is One, Whole and Indivisible and therefore does not obscure the awareness of that

Reality which embraces and contains everything in the universe within itself. This fascinating concept has been dealt with more thoroughly in some of the aphorisms of the *Śiva-Sūtra*.

The third point to note in this aphorism is that it is the attainment of this Supreme State, in which everything, including the mind, vehicles and activities of the *Ātmā* are seen as different aspects and expressions of the One Reality, which liberates the Monad from the bondage of the lower worlds and enables him to function in these as a free individual when and if this becomes necessary. This state of Enlightenment not only liberates him from the bondage, limitations and illusions of the lower worlds but liberates him permanently and irreversibly if the process of Self-realization has been once completed. It is necessary to point out this fact because this process is progressive in nature and the final and irreversible state can be reached only through a series of intermediate states of partial and temporary glimpses of Reality. But if the necessary means hinted at in aphorism 16 of *Pratyabhijñā Hṛidayam* and aphorism III-24 of the *Śiva-Sūtra* are adopted then the process of Enlightenment is completed and the individual becomes permanently and irreversibly established in the world of Reality. It is the attainment of this state of awareness of Reality in the midst of so-called unreal objects which is referred to as *jīvanmukti dārḍhyam* in this aphorism. But the freedom from the necessity of rebirth is not the final goal of Self-realization. There is one more hurdle to be crossed in order to make this process complete and irreversible. This ultimate stage is referred to in aphorism 19 of this treatise and aphorism III-25 of the *Śiva-Sūtra*. It is also hinted at in some aphorisms of the *Yoga-Sūtras*, e.g. III-35, III-54 and III-55.

How is this state which has been referred to in the preceding aphorism to be attained? Aphorism 17 gives the answer in a statement of five words which is again a masterpiece of brevity and clear expression. All students of the Occult Doctrine are familiar with the idea that the whole of Reality in all its infinite aspects is present within the Centre of human consciousness in layer after layer of unfathomable depths and unimaginable splendours, and Self-realization is merely a means of unfolding and unveiling these realities hidden within the centre. This unfoldment is a process of progressive and never-ending changes in the mind and consciousness of the individual, bringing into the field of consciousness these real states one after another. But as far as human evolution is concerned there is a definite stage in this unfoldment which results in the attainment of the *Sat-Cit-Ānanda* nature of Divinity. It is this state of Enlightenment which is called Self-realization and sets the individual free from the illusions and limitations of the unreal worlds.

Aphorism 18 enumerates some of the techniques utilized in the practice of Yoga for the unfoldment of the individual Centre of Consciousness. The whole Science of Yoga deals with these techniques of various kinds and different effectiveness and those given in aphorism 18 should be considered merely of a representative character. It is not easy to understand the nature of these techniques which are generally put in a veiled language and can be learnt by practical experience imparted by those who are masters of that particular branch of Yoga. But a careful and earnest examination of these will show the student how they can serve the purpose of unfolding the Centre of Consciousness which is referred to as *madhyavikāsa* in aphorism 17.

The importance and significance of aphorism 19 does not lie solely in the fact that it gives in a very graphic form the method of attaining *nityodita samādhi*, the highest kind of *Samādhi* which liberates the individual completely and permanently from the illusions and limitations of the lower worlds. Its real significance which is of far greater importance from the practical point of view is that it points out clearly the fact that mere attainment of *Cit-Ānanda*, which gives freedom from the necessity of rebirth, is not the ultimate objective of Yoga. It is *nityodita samādhi* which is the ultimate objective because it is this which permanently and irreversibly liberates the individual from the bondage of *Saṃsāra*.

The full significance of these practices which are undertaken in the last and highest stage of Yoga is generally missed by the ordinary student and this leads to some confusion of ideas relating to the nature and purpose of these practices in the process of Self-realization.

The importance of these practices and their indispensable nature are shown by the fact that they are also referred to in slightly different language in the other two classics of Yogic literature—*Yoga-Sūtras* and *Śiva-Sūtra*. In the *Yoga-Sūtras* *nityodita-samādhi* is referred to as *dharmamegha-samādhi* in aphorism IV-29, and in the *Śiva-Sūtra* it is referred to as *Śiva-tulya* in aphorism III-25.

The last aphorism of *Pratyabhijñā Hṛidayam* naturally gives the result of attaining *nityodita samādhi* which is referred to as *Kaivalya* in the *Yoga-Sūtras*. When the individual is established permanently in the world of Reality a new state of consciousness, vista of activities and mode of unfoldment of consciousness, all three mysterious and beyond the scope of the human intellect, open out before the liberated Adept. This aphorism throws some light on these questions, though

what is given is in the form of hints only. But even these cryptic statements will provide the intuitive and mature students with some knowledge of the most profound nature and fill in many gaps in the Occult doctrine on which hardly any information is available. It is interesting to compare the last aphorism of *Pratyabhijñā Hṛidayam*, pregnant with ideas of profound significance, with the last aphorism of the *Yoga-Sūtras* which hardly gives any new idea of value to the student of the Occult doctrine.

THE SECRET OF SELF-REALIZATION

१. चितिः स्वतन्त्रा विश्वसिद्धि हेतुः ।

(1) *citiḥ svatantrā viśvasiddhi-hetuḥ*

चितिः The Ultimate Reality in its aspect of *Cit* or as Universal Consciousness स्वतन्त्रा depending completely upon Itself and nothing external, for there is nothing in existence besides It विश्व the manifested universe सिद्धि manifesting the universe and bringing it to its appointed consummation हेतुः (is the) instrumental cause.

'The Ultimate Reality in its *Cit* aspect or as Universal Consciousness, being absolutely independent and Self-contained, is the ultimate cause of manifestation, and bringing a manifested system to its appointed consummation.'

In order to understand the deeper significance of this aphorism it is necessary to recall the Occult doctrine that the manifested universe is a periodical appearance of a mental phenomenon which comes out from the Unmanifest state of Reality and then becomes merged or *laya* in the same Reality after running its course. It is not a question of 'creation' in the ordinary sense but of projection outside from within and then withdrawal within from without. As a matter of fact there can be no 'within' or 'without' in a Reality which, being an integrated state, is all-embracing and outside which nothing can exist. But we use these words because we try to consider these things from below, from the lowest planes of manifestation, and the manifested universe appears to come out of the Unmanifest which we cannot visualize or understand in the real sense.

The question arises: Is the underlying Reality of the universe out of which the manifested universe seems to appear *svatantra*, Self-determined, or bound by a rigid determinism determined by the laws of Nature? This is not the place to discuss in detail this interesting philosophical question but it is clear that according to this aphorism the Reality, in its innermost nature, is Self-determined and free to manifest the universe according to its Will, though the creation, maintenance and reabsorption of the universe, which is implied in the Sanskrit word *siddhi*, takes place according to laws which are inherent in the manifested universe and must therefore be inherent also in the Reality itself. It is this fact which accounts for the orderly nature of the Cosmos which otherwise would be a chaos.

If this nature and mode of manifestation is inherent in Divine Nature and manifestation takes place according to this inherent nature, this does imply a certain degree of pre-determination, but this kind of pre-determination can co-exist with Self-determination in the same way as the existence of rigid natural laws can co-exist with the freedom to utilize those laws to achieve results of our own choice. For example, in spite of the law of gravitation we can send space-craft into space and when a space-craft goes beyond a certain distance we find it becomes independent of gravitation.

In the same way consciousness exists in several layers depending upon the density of 'matter' through which it functions. The more it descends down into the denser levels of manifestation the more restricted it becomes in its freedom and power. But it can recede within into its deeper layers and as it recedes its freedom of Will grows and at the deepest level becomes absolute. Even on the spiritual planes its freedom is much greater and grows steadily as the Centre

of Reality is approached. It will be seen therefore that it is this highest state of Reality which is *svatantra* and not its expressions in *Prakṛiti* or Nature.

The Monad being an expression of the Ultimate Reality is free in his innermost nature but on becoming involved in manifestation his freedom becomes restricted, the lower the level to which he descends the greater the restriction. This process of progressive restriction is reversed gradually on the evolution of his consciousness and the inherent freedom is gained again when he regains his full awareness of the Reality in which he is centred. It is the regaining of this awareness through *Pratyabhijñā* or 'recognition' of his Real nature which Self-realization aims at and which leads to the absolute freedom implied in Liberation or *Jīvanmukti*.

The deep significance of the word *siddhi* ought to be noted. It implies the whole process of manifestation from the beginning to the end. According to the Occult doctrine the manifested universe not only appears periodically but it runs its course according to a Plan which is present in the Divine Mind and unfolds according to the Divine Ideation which takes place in the Divine Mind. It is only when consciousness of an individual is able to contact the Divine Mind that it becomes aware of the working of the Divine Mind and knows the splendour of the inner realities which are hidden on the spiritual planes behind the apparently purposeless and chaotic working of the physical universe. Science, seeing only this outer shell, and being unaware of the existence of these inner realities, naturally sees the universe only as 'a fortuitous concourse of atoms' or a chaotic expression of energy in multifarious forms. Its theories about the nature and origin of the universe are therefore bound to be wrong

because they are based upon extremely limited data and uncertain and arbitrary assumptions.

It is interesting to note that recent researches in different fields of Science have demolished the idea of predetermination in its rigid form and at least some scientists recognize the possibility not only of there being mind and consciousness behind the working of Nature but this mind being free to influence the course of evolution in the universe. But as this question has been dealt with thoroughly in *Science and Occultism* it is not necessary to discuss it here.

The use of the word *Citi* for the Reality which is the basis of the manifested universe requires some explanation. This word has been used only once in the last aphorism of the *Yoga-Sūtras* but it occurs frequently in the *Pratyabhijñā Hṛidayam*. The word is derived from *cit*, one of the three aspects of Reality referred to in Sanskrit as *Sat-Cit-Ānanda*. As has been shown in other contexts the *cit* aspect is the root of the Mind principle and Mind is the basis of manifestation. So when we want to bring out that aspect of the Ultimate Reality which is the cause and instrument of manifestation we use the word *citi* in contradistinction to the *Sat* aspect which remains unmanifest, in the background, and is the root of the principle of Divine Will which finds expression in Divine Power. When *Śiva*, whose essential nature is *Sat*, the ultimate and the whole Truth, wills that the universe shall manifest, the *cit* aspect comes into play, the whole drama of manifestation begins and continues until the universe is reabsorbed into His Consciousness at the time of *Pralaya*. This drama has its basis in Divine Ideation, is backed by the Divine Will, and takes place according to the Divine Plan. The Reality which is the instrumental cause of this Cosmogenesis is referred to in this treatise as *Citi*.

२. स्वेच्छया स्वभित्तौ विश्वमुन्मीलयति ।

(2) *svecchayā svabhittau viśvam unmīlayati*

स्व (By) Her own इच्छया Will (on) स्व Her own भित्तौ Screen (of consciousness) विश्वम् the universe उन्मीलयति unfolds

'This Reality emerging as Divine Power, by Her own independent Will unfolds the manifested universe on the screen of Her own Consciousness.'

This is an extremely apt and graphic way of indicating the nature of manifestation, its relation to the Unmanifest Reality from which it appears, and of emphasizing the inherent and essential freedom of the Spirit in its expression when manifestation takes place. The phrase *svecchayā* asserts unequivocally the Self-determination of the Spirit referred to in the first aphorism, *svabhittau* emphasizes the nature of the universe as an essentially mental phenomenon appearing in the Supreme Consciousness. Divine Consciousness is not only the background of the mental phenomena against which the phenomena are perceived, it is not only the Light which illuminates the mental phenomena but it is also the screen on which these phenomena are projected as the manifested universe.

It is necessary to note carefully two points in this connection. First, that the projection of the universe on the screen of Consciousness and also its perception by conscious individuals by the light of consciousness follows directly from the Occult doctrine of the One Reality and has been explained by taking the familiar example of light which is the 'illuminator', 'illuminated', and 'illumination' at the same time. The word 'screen', in indicating this subtle

role of consciousness, has been used metaphorically, and it is not easy to grasp the underlying idea, but if we try to understand its deeper significance we shall find that it represents the *modus operandi* of manifestation in a very graphic and effective manner.

Secondly, the use of the Sanskrit word *unmīlayati* is again very apt and describes in a poetic way the process of unfoldment of the universe after it appears in manifestation. The universe exists already potentially in the Divine Consciousness and it appears and runs its appointed course according to the Divine Plan in the same way as a painting in the form of a scroll appears as the scroll is unfurled. The use of the word 'unfurls' or 'unfolds' suggests definitely that what appears in successive stages in time and space is already present initially and potentially as a whole and it is only a question of the hidden becoming apparent or perceivable.

What is the original nature of this potential universe which appears in this manner and by a dynamic process, and through successive stages becomes manifest and perceivable? According to Occultism it is the result of Divine Ideation and the manifestation on the lower planes is merely a shadow play, reflecting and expressing incompletely, imperfectly and successively what is taking place in the Divine Mind in its true and perfect form as a whole. It is difficult to grasp the nature of the Divine Plan and the Divine Ideation taking place in the Divine Mind but that such a process does exist on the highest spiritual planes is a definite doctrine of Occultism and hinted at in many contexts such as aphorism IV-12 of the *Yoga-Sūtras*.

It is also necessary to refer in this connection to the *Krama* or Cosmic Process which underlies manifestation and according to which manifestation takes place. A faint and

imperfect glimpse of this Process is obtained in the phenomena and laws of Nature which work on the physical plane and which have been investigated by Science by its own limited methods. But *Krama* in its real nature is far more complex and subtle because it represents the totality of the Cosmic Process, physical and superphysical. It cannot be comprehended by the human intellect and is perceived directly only when consciousness, in its gradual recession towards its Centre, is leaving the world of manifestation and entering the world of Reality. This fact is indicated clearly in aphorism IV-33 of the *Yoga-Sūtras*.

It will be seen from what has been said above that manifestation is not a haphazard process. Although it is like a shadow play which expresses imperfectly the process of Cosmic Ideation, this expression takes place in a definite manner defined exactly by the *Krama* underlying manifestation. This *Krama* is expressed partially in the exact mathematical laws which have been discovered by Science and in their totality are referred to and taken for the 'reality' underlying manifestation. But this reality of mathematical abstractions which Science has discovered represents merely the reality of the mechanism of physical manifestation, and has nothing to do with the Reality of Occultism which is spiritual in its nature and includes within its vast embrace everything in the manifest and the unmanifest.

३. तन्नाना अनुरूपग्राह्यग्राहकभेदात् ।

(3) *tannānā anurūpa-grāhya-grāhaka-bhedāt*

तत् that (the universe) नाना various, diverse (appears) अनुरूप corresponding ग्राह्य objects of perception ग्राहक subject, perceiver भेदात् on account of differences (of)

'The universe appears different to every individual on account of differences in the corresponding subjects and objects.'

The universe exists in its true and unique form as it is conceived in the Divine Mind by Divine Ideation in *Mahākāśa*. But it appears different and in a constricted form to the individual Monads scattered far and wide on the lower planes in various conditions of time and space. Why? The above aphorism is meant to give an answer to this question. The peculiar manner in which the answer has been put requires some explanation.

The Sanskrit words *grāhya* and *grāhaka* are technical terms used in Yogic psychology to indicate the object of perception and the perceiver who receives the mental impression from the object, and the word *anurūpa* means 'corresponding' in the present context. So, put in simple language, the aphorism means that the universe appears different to different perceivers, because of the differences in the external and internal conditions of the perceiver and the perceived in a particular situation.

It is easy to see how the external environment appears different to different observers under different conditions of time and space. In fact, this is the crux of the problem when we consider the illusions created by the sense-organs and it is this fact which has compelled Science to abandon its complete reliance on observations made through the sense-organs and check the results of observation by other independent means, if possible. But this is not the only source of differences in the perception of the same object by different individuals. The mental condition and the stage of mental development of the perceiver also determine to a great extent what is perceived in the same object. And it is not

only that physical objects are seen differently by different individuals under different conditions of time and space. Mental objects, etc., also are seen differently by different people according to the stage of mental development, condition and the plane of the mind on which the subject-object relationship is established.

To such an extent is our perception determined by the condition of our own mind and consciousness that a Self-realized individual is able to see the whole universe as the expression of the One Reality and nothing else. It is this highest kind of perception free from *bheda-bhāva*, thought vitiated by lack of awareness of oneness which is essentially a perception of our Real nature, that sets us free from the Great Illusion and the limitations and bondage of the lower worlds.

The ideas referred to above have been put in a somewhat different language in the *Yoga-Sūtras* in the following two *sūtras*:

atītānāgataṃ svarūpato 'sty adhva-bhedād dharmāṇām. (IV-12)

vastu-sāmye citta-bhedāt tayor vibhaktaḥ panthāḥ. (IV-15)

It will be easy to understand how these differences in the perception of the world around us arise, when we look at it from different points of view, if we consider the relativity of all points within a circle drawn round a central point. Every point on the surface of such a circle will occupy a particular position and this position will determine not only its relation to the different points occupying other positions, but also its relation to the whole circle. It will be seen therefore that the positions of all points in the circle are relative, and the movement of any point from one position to another alters its relation to all other points in the circle.

There is a certain similarity in the position of all points lying on any circle which is within and concentric with the circle representing the whole. But this apparent similarity is due to the fact that we consider all points lying on the circumference of a particular circle exactly similar. In manifestation, if we take these different points on the surface of the circle as representing different Monads involved in manifestation, and having individual uniqueness, then this similarity of points lying on the circumference of a circle will be seen to be not real but apparent, and the relativity of every position in the circle will be seen to be unqualified.

Is there any point in the circle which is free from the influence of relativity? Yes, the centre of the circle. A view of the whole circle from the centre is unique and whoever looks at the circle from this centre sees not only the whole circle along different radii simultaneously but also sees the different radii alike. The vision of the whole from the centre of the circle thus represents symbolically the vision of Reality which lies at the basis of the universe.

४. चितिसंकोचात्मा चेतनोऽपि संकुचितविश्वमयः ।

(4) *citisaṃkocātmā cetano 'pi saṃkucita-viśvamayaḥ*

चिति (of) the Ultimate Reality in its aspect of *Cit* संकोच contraction, constriction, centralization आत्मा (is) the individual Self, Monad चेतनः pure Consciousness अपि though, even if संकुचित in a contracted form विश्व universe मय full of

'The Ātmā or the individual Monad is merely a contracted or centralized form of Universal Consciousness. Even though he is nothing but pure Consciousness, this is obscured by the mental world of the individual which fills it.'

The first three aphorisms of the treatise give the student in a very terse form some idea of the nature of the universe in which the candidate for Self-realization is involved. The next question of vital importance for him is the essential nature of his own Self. It is necessary for him to have clear and definite knowledge with regard to this question, so that it may be possible for him to adopt effective means for attaining Self-realization, and by gaining direct perception of his Real nature to free himself from the illusions of the lower worlds. Aphorism 4 answers in a few words the above question and does this very clearly and effectively by going into the very heart of the matter, and showing the individual Self in his most essential and Real nature.

There are several facts of great significance hinted at in this aphorism and should be noted carefully by the candidate for Self-realization. The first to note is that the individual Self or the *Ātmā* is nothing essentially but the Ultimate Reality which has become limited and involved in Illusion, owing to the centralization and contraction to a Point of Consciousness. The Ultimate Reality in its aspect of Consciousness, referred to as *Citi* in the aphorism, is boundless, all-pervasive, all-embracing and functions in a Void. The individual Monad is the same Reality concentrated in a point of Consciousness which obscures his consciousness and limits his powers.

It should be remembered that the Absolute has two aspects referred to as Void and Plenum in *Man, God and the Universe*. The centralization of the Void aspect in the case of the Monad not only obscures consciousness and limits his vision but also contracts the Whole nature of Reality which is spread out, as it were, in the boundless void to a potential state existing in the Point in its completeness.

The Plenum aspect of the Absolute which finds expression through a Point appears in its highest and most active form in the Cosmic Logos but exists in the still undeveloped Monad only in the form of infinite potentialities which are locked up in the centre of his consciousness. These unfold slowly and gradually during his evolution through the various kingdoms of Nature and find the fullest expression in an active form when he becomes a Solar Logos.

It is necessary to dwell for a while on this interesting, profound, and fascinating aspect of the relation existing, between the Monad and the Ultimate Reality referred to as the Absolute. For, it is by understanding this relation clearly that we shall be able to see the deeper significance of the Occult doctrine concerning the Divine nature of the Monad, the limitation of his consciousness and power on individualization and the continuous, endless and infinite evolution and expression of his consciousness and powers, from the moment he is individualized. The unending, resistless and infinite expansion of his consciousness and powers is due to this centralization and simultaneous contraction of the whole Reality in the point through which his consciousness finds expression. Although the limitation brought about by the centralization of Reality in a point of consciousness and consequent involvement in a manifested system is tremendous, the potentiality of the whole Reality which is hidden within this Centre is infinitely greater and capable of overcoming all the limitations in course of time through the process of evolution and unfoldment of consciousness. The process of involution is thus the contraction of the Whole which is infinite into a point which is infinitesimal, and the reverse process of involution is the expansion of consciousness until it regains its original pure, unobscured and infinite nature.

The phrase *cetano 'pi* emphasizes the fact that the centralized Reality or the individual *Ātmā* is essentially of the nature of pure Consciousness in which Power is inherent and present in a potential form. There are only two fundamental principles or *tattvas* which form the basis of the manifested universe. One is *caitanya* or conscious, the basis of the subjective aspect, and the other *jaḍa* or insentient, derived from Power, the basis of the objective aspect. These two principles are interlocked everywhere in manifestation and by their actions and reactions produce the infinite variety of phenomena in the universe. The process of Self-realization means the re-emergence of the power principle in a potential form in the principle of Consciousness and perception of both as the One Reality.

When the universal Spirit expresses itself through a Point and assumes the form of an individual Spirit or *Ātmā* the integrated consciousness passing through the Point becomes differentiated into different states of mind functioning on the different planes through their respective vehicles. The functioning of mind on each plane through its respective vehicle produces a mental world depending upon the nature of the plane, and it is this world which fills the field of consciousness and prevents the perception of Reality on that plane. It is these mental worlds produced and present in the pure consciousness of the *Ātmā* which obscure its Real nature and prevent the awareness of his true Divine nature in the realm of manifested worlds. These different kinds of *pratyayas* on the different planes constitute the veils which hide the light of *Ātmā* on the lower planes and keep the individual involved in the limitations and illusions of the lower worlds. Since ordinary knowledge on the lower planes is connected with and based upon the illusory and limited nature of these mental

worlds it is the real instrument of bondage of the Monad in the lower worlds as expressed in aphorism I-2 of the *Śiva-Sūtra*: (*jñānabandhaḥ*)

This real nature of bondage will also show how Liberation can be attained from the illusions and limitations in which the Monad is involved in the worlds of manifestation. These illusions and limitations are due to the lack of capacity to see the mental worlds as part of and expressions of the One Reality. When this capacity is acquired owing to the development of *Viveka* or spiritual discrimination and the mental worlds are also seen as part of the One Reality, they cease to obscure consciousness and prevent the awareness of our Real nature. So, it is the abolition of the distinction between the Real and the unreal which leads to Liberation.

It is true that the Yogic technique of *citta-vṛitti-ṇirodha* means transcending the *pratyayas* of the different planes one after another until consciousness becomes centred on the *Ātmic* plane. In this state all the worlds in the realm of manifestation become integrated into one world and this leads to the attainment of Omniscience and Omnipotence within the limits of that manifested system. But even in this highest state the individual *Ātmā* is functioning through a separate Centre of Consciousness, and although it is standing at the threshold of the world of Reality it has not become established in the world of that Reality. So the distinction between the Real and the unreal still remains though in a very tenuous form. It is only when the *Ātmā* becomes established in the world of the One Reality, in permanent union with the *Paramātmā*, that this distinction between the Real and the unreal disappears completely, the manifested world is also seen as an integrated part of the Real world and Liberation is attained. The liberated individual, when he is functioning in the manifested

world sees the same world around him as the ordinary man, but he sees it as an expression of the One Reality, and it is this fact which keeps him free from the illusions of the lower worlds.

५. चितिरेव चेतनपदादवरूढा चेत्यसंकोचिनी चित्तम् ।

(5) *citir eva cetanapadād avarūḍha cetya-saṃkocinī cittam*

चितिः the Universal Consciousness एव alone, merely, indeed, only चेतन of consciousness पदात् (from) stage, level अवरूढा descending चेत्य objects of awareness or consciousness संकोचिनी becoming contracted (to the form of objects), becomes चित्तम् the individual mind

'It is nothing but the Ultimate Reality which, descending from the stage of pure Consciousness, becomes the individual mind, by becoming contracted to and assimilated with the images of objects present in the field of consciousness.'

In the previous aphorism, the nature of the *Ātmā* or the Individual Self and its relation to the *Paramātmā* or Universal Self was indicated, and it was shown that it is the mental phenomena, which appear in the field of consciousness which prevent in the Individual Self the awareness of his Real nature and limit his powers. The above aphorism throws light on the nature of the multi-layered mental mechanism which comes into being, clutters up the field of consciousness, prevents Self-awareness and thus leads to the bondage of the Individual Self. This mental mechanism or world, as a whole, which appears in the field of consciousness is called *cittam* or 'mind' in the aphorism.

What is the nature of mind according to this aphorism? The first phrase *citir eva* points out that this mind is nothing but a derivative or degraded form of Reality itself. It comes into being when pure consciousness or *citi* descends into a lower

state by the *cit* aspect of the triple Self coming into play and producing a manifested world on a macrocosmic or microcosmic scale. What is the nature of this descent? In terms of modern thought we can best describe it as differentiation of the integrated state of pure consciousness into multifarious states of mind existing on different planes of manifestation. The process is analogous to the dispersion of white light into a multi-coloured spectrum of lights by a prism.

The role of the prism in the light phenomenon corresponds to the role of the Point in the differentiation of consciousness into different states of mind. Pure consciousness, in passing through the Point through which the manifested world is projected becomes centralized and differentiated and a mental world, corresponding to the plane of manifestation and depending upon the Individual, appears in the field of consciousness. This mental world is derived from consciousness, is composed of the differentiated and degraded products of consciousness, obscures consciousness and binds the conscious individual to the mental world which has been produced in the field of consciousness. It is this mental world, in its totality, existing on different planes, which keeps the Monad or *Ātmā* imprisoned within itself until Self-realization takes place and the mind is perceived as an integral though differentiated part of consciousness.

It is interesting to note how the same idea is expressed in a somewhat different manner in the *Yoga-Sūtras* in aphorisms I-3 and I-4. The phrase *vṛittisārūpyam* in aphorism I-4 of the *Yoga-Sūtras* corresponds to the phrase *cetyasaṃkocinī* in the aphorism we are discussing. Whether we say that the Universal Consciousness becomes contracted to the form of the objects of perception present in the mental world or that pure Consciousness is assimilated with the objects present in the mind we are

referring essentially to the partial transformation of the integrated state of consciousness to the resulting differentiated states of the mind.

The important and significant point to note particularly in this aphorism is that mind is not an entirely different and independent principle, but a degraded and differentiated product of consciousness inseparable from consciousness. It is for this reason that when the Yogic technique of *citta-vṛitti-nirodha* is adopted or the method referred to in aphorism 13 of the present treatise is followed the mind can revert to the original state of pure Consciousness, from which it is derived. It is also for this reason that the universe can appear and exist as a purely mental phenomenon in Divine Consciousness and merge in that Consciousness at the time of *Pralaya*.

६. तन्मयो मायाप्रमाता ।

(6) *tanmayo māyā-pramātā*

तत् (of) that (the individual mind) मयो consists of माया the Great Illusion प्रमाता (from प्रमा which means knowledge) knower, the knower whose knowledge is permeated by illusion (cf. शिवप्रमाता)

'The lower self, having only illusory knowledge, is nothing but this *citta*, or in other words, is this mind in its essential nature.'

The Spiritual Self in man referred to as *Ātmā* in aphorism 4 is a centre of Consciousness in the Ultimate Reality. Although he is eternal and essentially of the same nature as *Paramātmā*, the Universal Self, his consciousness becomes obscured when he is involved in manifestation. This obscuration is only partial on the spiritual planes and when the

potentialities hidden within the centre of consciousness have been adequately unfolded it is possible for the Spiritual Self to free himself from the subtle mental mechanism in which he is imprisoned by regaining full awareness of his Real Self. This state is called Liberation or *Jīvanmukti*.

The unfoldment of the infinite potentialities, which are inherent in the Centre of Consciousness of every human being, is brought about by the twin processes of reincarnation and *karma*, as is well known to students of Occultism. The partial expression of the spiritual Self in each incarnation leads to the formation of a quasi-independent but temporary entity on the lowest three planes who is generally referred to as the lower self.

It will be seen from what has been said above that man can be considered triple in his nature, consisting of the Real, spiritual and temporal elements referred to as *Ātmā*, *Jīvātmā* and *Jīva* in Sanskrit, and Monad, Individuality and personality in Western literature. But in the treatise we are discussing he is considered only dual in his nature, consisting of the *Ātmā* or pure consciousness functioning in the world of Reality unaffected by the illusions of the manifested worlds, and the same *Ātmā* functioning in the worlds of manifestation and involved in its illusions and limitations of different degrees of subtlety. In this conception the spiritual worlds and the temporal worlds are considered as the higher and lower parts of one psychic mechanism in which the *Ātmā* is involved. The mind and the illusions it creates are considered to differ only in degree of subtlety on the spiritual and temporal planes and the *Ātmā* is considered to attain Liberation only when the mind is completely transcended and the full awareness of Reality is achieved.

In regarding man as dual in nature and conceiving the line of demarcation which separates the two aspects of his

nature between the world of Reality which is his true home and the world of manifestation in which he is an exile, the conception in the *Pratyabhijñā Hṛidayam* is in perfect accord with that in the *Yoga-Sūtras* though the manner in which the idea has been put forward differs in the two treatises. According to the former the mind which is cluttered with mental images in the state of bondage reverts to its original state of pure consciousness when Self-realization takes place. According to the *Yoga-Sūtras* the *Puruṣa* regains knowledge of his Real nature when he ceases to identify himself with *Prakṛiti* and becomes established in the world of Reality.

In the terminology of the philosophy upon which the *Pratyabhijñā Hṛidayam* is based the *Ātmā* involved in the realm of manifestation and still subject to the illusions which are inherent in this realm is called *māyā-pramātā* which means 'the knower whose knowledge is vitiated by the Great Illusion or *Māyā*'. When the same *Ātmā* or the Monad becomes permanently established in the world of Reality on attaining Self-realization and gaining Liberation he is called *Śiva-pramātā.* This phrase means 'the knower whose consciousness has transcended the realm of manifestation and being united with the Universal Consciousness of *Śiva*, has expanded and embraced the infinite knowledge present in that consciousness'.

It is difficult to understand the nature of the Higher Self because he is above the realm of the lower mind to which most of us are confined but we can understand to some extent the nature of the lower self encased in the bodies of the lowest three planes and living in the mental world created by his own thoughts, emotions and desires. Since the lower self is a partial expression and reflection of the Higher Self this knowledge regarding the nature of the lower self may also

enable us to gain a glimpse into the nature of the Higher Self and to understand what the phrase *māyā-pramātā* in the aphorism we are discussing really means.

What is the nature of this lower self? A careful and impersonal analysis of the life of an ordinary human being will enable us to realize the truth pointed out in the aphorism under discussion—that an ordinary man who has not the slightest awareness of his Real nature and is therefore completely immersed in the illusory life of the lower worlds is a mere creature of the lower mind and the emotions and desires which are associated with and are really a part of this lower mind. Although he is rooted in the Spirit and is a very partial expression of that Spirit there is hardly any chance of communication between the lower and the Higher Self. It is true that all the forces and energies which maintain the life of the lower self are ultimately derived from the One Reality which lies at the basis of the universe, but as there is no awareness of this fact the life of the lower self for all practical purposes can be considered as a purely mental phenomenon. For, the expression of the spiritual nature in man means at least a partial awareness of his Divine potentialities and destiny, and at least some effort to regulate his conduct according to the laws and ideals of spiritual life. If these are completely absent the individual can for all practical purposes be considered as a mental creature subject to the illusions which the mind creates.

As has been pointed out above, in the conception of man as expounded in the *Pratyabhijñā Hṛidayam* the Higher Self also functions in the realm of mind, though mind of a far subtler nature, and with a partial awareness of the spiritual nature of man and the universe. The illusions to which the Higher Self is subject are therefore of a subtler nature and cannot

be comprehended by the personality. But they are still there and have to be completely overcome before Liberation can be attained and the *māyā-pramātā* can become *Śiva-pramātā*.

It is only when the aphorism we are discussing is studied along with the previous aphorism and the meaning of *citta* or mind which is defined in that aphorism is understood in its most comprehensive sense that the student can grasp the full significance of aphorism 6.

७. स चैको द्विरूपस्त्रिमयश्चतुरात्मा सप्तपञ्चकस्वभावः।

(7) *sa caiko dvirūpas trimayaś caturātmā sapta-pañcakasvabhāvaḥ*

स he च and एको (is) One essentially द्विरूपः has two (polar forms—Consciousness and Power) त्रिमयः consists of three aspects (*Sat-Cit-Ānanda*) चतुर appearing fourfold (the three rooted in One) आत्मा the individual Self, Monad (the subjective self) सप्त sevenfold पञ्चक pentads स्वभावः essential nature finding expression in the objective universe

'He is a single centre in universal consciousness but he appears as dual, triple and fourfold *Ātmā* as a subjective Reality, and as seven pentads in the expression of his inherent nature in manifestation.'

The Ultimate Reality is an integrated state, one indivisible whole, but when it functions in manifestation we have to take into account its different aspects which come into play as and when required in different spheres of manifestation. This differentiation as discussed in *Man, God and the Universe* is first into the polar opposites, Principles of Consciousness and Power, then into the triplicity of the Mind

Principle, and lastly as the quadruple nature of an individual expression of Reality, separate and distinguishable from all other individual expressions and having an individual uniqueness of its own. These differentiations are relative to the subjective aspect of Reality and may be considered as pure expressions of the Spirit.

But when a universe or smaller system is manifested by a Logos and the objective aspect of Reality also comes into play, we have an infinite variety of phenomena which are produced by the differentiation of Reality in its objective aspect. These differentiated aspects are really aspects of Power referred to as *Śakti* as the differentiated aspects referred to previously are aspects of Consciousness referred to as *Śiva*. They are essential properties which play their respective roles in the field of objective phenomena, as the various aspects discussed previously come into play in the field of subjective phenomena.

These essential properties which are inherent in Divine nature appear as required when manifestation takes place and have been classified in the present aphorism as seven pentads. As all students of Occultism know very well the numbers 5 and 7 play a very prominent role in the objective phenomena in Nature and the laws which govern these phenomena. It is not necessary to discuss here the various systems of classification which are found in various systems of philosophy. These may or may not be satisfactory from the point of view of modern scientific knowledge but those who study these systems carefully cannot but be struck by the role which numbers 5 and 7 play in natural phenomena. So these systems of classification should not be taken as exact representations of the laws which govern natural phenomena, but merely as tentative attempts to bring some order in the

bewildering number and variety of phenomena which we find in Nature. The universe is so vast, complex and utterly beyond our comprehension that it is not really possible to put these realities of existence within the framework of a rigid system.

But there are a few important and interesting points which the student may note to clarify his ideas on the subject. The first which will strike him is how these different systems of philosophy put the same truth in ways which are apparently so different that those who do not study these things carefully and in a comprehensive manner are liable to miss the real significance of what is stated completely. The aphorism under discussion illustrates this point very well. The student who studies it superficially will see in it nothing except a statement of philosophical doctrines well known to students of Occultism. But if he goes deeper into it he will see at once that the aphorism is stating a fundamental doctrine of Sāṃkhyan philosophy in a different manner and giving a far richer conception with regard to the nature of *Puruṣa* and *Prakṛiti* from the Occult point of view. In fact, the Sanskrit word *svabhāvaḥ* has practically the same meaning as *Prakṛiti* when the latter word is stripped of its associations with the Sāṃkhyan doctrine. Both words point to the inherent *nature* of the Reality which is the basis of the universe. This Divine nature exists eternally in a potential form in the Unmanifest and appears as an infinite variety of properties and laws of Nature when manifestation takes place.

Sāṃkhya has said a lot about *Prakṛiti* but said it in a manner which makes it difficult for ordinary students, especially those in the West, to understand the underlying significance of what is stated in the various aphorisms relating to *Prakṛiti*. If the concept of *Prakṛiti* is studied in the light of what is

said above, as the nature of Divinity which is inherent in Divine Consciousness and appears and comes into play only when the Divine Will requires this, then the student will get a clearer conception of *Prakṛiti* which is in accord with and more easily understandable in the light of modern thought.

It is interesting to note that the Sanskrit word *svabhāvaḥ* has the same significance as that of *Prakṛiti*, pointed out above. It means ' essential nature or constitution ' which is inherent in the Ultimate Reality. The word is derived from the Sanskrit word *bhāvana* which means ' manifesting '. *Svabhāvaḥ* therefore means the manner in which the nature of this Reality manifests. Properties appear only when this essential nature which is inherent in Divine Consciousness in its totality manifests in a differentiated form to accomplish some specific Divine purpose.

The Sanskrit word *Ātmā* is used in a very comprehensive and rather vague sense and is used not only for the Ultimate Reality which is all-pervading, all-embracing and an indivisible Whole, but also for the expression of this Reality through a point which leads to the manifestation of a Monad with his infinite expansion of consciousness and power. The classification given in the aphorism, both in regard to the subjective and objective aspects should, therefore, be considered applicable both to the macrocosmic and microcosmic expressions of Reality in the realm of manifestation. In fact, what finds expression in the manifest has its roots in and is present in a mysterious form in the Unmanifest, the classification may therefore be considered applicable to the Unmanifest also.

It is also necessary to say here a few words with regard to the quadruple nature of the Logos or *Īśvara* which is represented by the four faces of *Brahmā* in Hindu symbology and is referred to as *caturātmā* in the aphorism. *Brahmā* is the

Creator and represents the Logos as seen from outside. Actually, the Logos is fourfold in His nature like a tetrahedron, the three manifest aspects being represented by *Brahmā*, *Viṣṇu* and *Rudra* and the unmanifest aspect by *Maheśa*.

८. तद्भूमिकाः सर्वदर्शनस्थितयः ।

(8) *tadbhūmikāḥ sarvadarśana-sthitayaḥ*

तत् of that भूमिकाः roles, regions (of ground), storeys (of house), steps सर्व various, all दर्शन systems of philosophy स्थितयः positions, points of view.

'The various systems of philosophy merely expound and interpret the different aspects of this Reality from different points of view.'

This aphorism is very important for the student of philosophy because it indicates the real purpose of philosophy and enables him to distinguish between those systems which subserve this purpose and others which are of a speculative nature and have no relevance to human life, its nature, purpose and vital problems which affect every human being.

In order to understand the real significance of this aphorism the student should remember that all systems of philosophy do not subserve the real purpose of philosophy, and though outwardly very imposing, do not really deal with the problems with which philosophy should be concerned. They are merely guesses at truths relating to the nature of man, God and the universe and their mutual relation. Some of them do not even recognize the existence of God or the essentially Divine nature of man or the spiritual basis of the universe, and are merely clever speculations regarding the nature of man and the universe, based on extremely meagre

scientific data and subtle logical reasoning based upon convenient assumptions made to suit the theory which is propounded.

The course which orthodox philosophical thought has taken in the West and the futile exercise of the intellect to which philosophical inquiry has been reduced, especially in recent times, is easy to understand. The idea that there are certain and reliable methods of knowing the truth regarding the deeper problems of religion and philosophy based upon direct experiences gained through the techniques of Yoga was absent in the West, and it is only in comparatively recent times that interest in these things has been aroused, and the possibility of knowing such truths has been recognized and accepted by the less orthodox thinkers in the field of philosophy. In the absence of this knowledge it was natural that the very limited number of facts of observation and logical reasoning formed the only means available for carrying on inquiry into these deeper realms of thought and being. With only such unreliable instruments of inquiry at their disposal it is not surprising that philosophical thought took this shape and produced systems of philosophy which can be considered merely as speculations regarding the problems of human life and the nature of the universe. Many of these systems do not even attempt to deal with the questions which are of vital interest to human beings, and if they do, leave the student in a state of bewilderment as to what the truth with regard to these matters actually is. No wonder philosophy has come to be regarded in the West merely as an intellectual pastime in which only professional philosophers can be interested.

In the East, philosophy has never been divorced from religion and the pursuit of both has been based upon the

idea that it is possible to know the real truth with regard to the deeper problems of life with certainty by direct experiences gained by methods of Yoga. Not only this, there have always been presen tin different countries a number of occultists, mystics and saints who have through austerity and spiritual self-discipline realized in various degrees these truths of spiritual life and helped other qualified disciples to do so. So, there has been gradually built up a strong tradition of spiritual life and culture which has not only permeated religious and philosophical thought but influenced greatly its further growth.

It is for this reason that Hindu philosophy has remained remarkably free from purely speculative thought and to a great extent true to the real ideal and purpose of philosophy —to discuss and disseminate knowledge with regard to the true nature of man, God, and the universe, and the means of obtaining this knowledge by reliable practical methods. Not all the thought which has developed during the course of centuries is guided by this central aim or is of a high order but one can discern an underlying purpose behind it and this purpose is related to the deeper problems of life of vital interest to all human beings.

Aphorism 7 of the *Pratyabhijñā Hṛidayam* hints at the nature of the Ultimate Reality which is basically One, Whole and Integrated but is seen differentiated into its different aspects when looked at from the plane of the intellect. It is these aspects or roles which this Reality plays in manifestation which are called *bhūmikāḥ* in aphorism 8.

As there is only One Reality and its realization, after all the potentialities which are hidden within the Monad have been unfolded, is the main purpose of human life, all true systems of philosophy should be merely presentations of

these different aspects of this Reality from different points of view. It is not possible to perceive the Reality as a whole in its Real form in the world of the relative but only its different aspects and partial expressions as they appear to the illusion-bound intellect. It is this important fact which aphorism 8 is meant to convey to the student of philosophy whose interest in philosophy is not merely academic but intimately related with the problem of Self-realization. If this fact is clearly understood it will put an end to controversies and partisan attitudes we sometimes find among students of philosophy, each trying to defend his own favourite system and disparage others.

The well-known systems of Hindu philosophy and the religions associated with them seem to differ greatly when we study their doctrines superficially. But if we look at them as pointed out in aphorism 8, as expounding different aspects of the One Reality in theory and following different paths to the same Reality in practice, then we shall not only be able to see them in the correct perspective but also to remember that it is the One Reality which is the object of our search and not any particular aspect or expression of it. In this comprehensive view of philosophy even the philosophy of scientific materialism seems to have its own legitimate place. For, it expounds in its own way that aspect of Reality which finds expression on the physical plane, which is also derived from and is the lowest expression of the One Reality outside which nothing can exist.

Our quarrel with those who uphold the philosophy of scientific materialism is due not to the fact that they are trying to investigate and expound the nature of the physical world but due to their emphatic assertion that it is only the physical world which exists and it is only the physical world

which matters. In doing so, they are reducing man to the level of an animal and by making him think that there is nothing beyond the physical world, preventing him from unfolding the spiritual and Divine potentialities which are hidden within him. This is a crime against humanity and every individual with a spiritual outlook has to fight against this evil.

९. चिद्वत् तच्छक्तिसंकोचात् मलावृत: संसारी ।

(9) *cidvat tacchakti-saṃkocāt malāvṛitaḥ saṃsārī*

चित् Universal Consciousness वत् like, as in the case of तत् of that शक्ति Universal Power संकोचात् as a result of contraction or limitation मल impurity or obscuration आवृत: covered, obscured संसारी (is, comes into being) the individual soul involved in worldly illusions and cycle of rebirths.

'It is the Ultimate Reality which becomes the individual soul, involved in worldly illusions, by the simultaneous limitation of Divine Power and obscuration of Divine Consciousness, when working through an individualized centre in Reality.'

This and the next three aphorisms throw further light on the nature and behaviour of an ordinary individual living his life in the limitations and illusions of the lower worlds. In aphorism 5 it was pointed that it is the Universal Consciousness which by its centralization and consequent limitation becomes the *citta* or mind of the ordinary individual and provides the basis of the mental world which he creates round that centre. But consciousness and power are polar relatives and must function together in manifestation. And so when Universal Consciousness is centralized and limited

and forms the individual mind, the Universal Power must also get centralized and limited simultaneously when it works in the life of the individual. It is this fact of the simultaneous limitation of power along with that of consciousness which results in the involvement of the eternal Monad in the illusions and limitations of the lower worlds which is pointed out in aphorism 9. So while we may not be able to understand the question why the Monad gets involved in the lower worlds until we have attained Self-realization it is possible to get some idea with regard to the mechanism of involvement.

The student should note that for an individual who has lost his freedom and wants to regain it, it is not necessary to know why he has lost it. But it is very important for him to know how he has lost it. The former question is purely academic while the latter is intimately related to the problem of devising means to free himself. That is why all spiritual teachers who have come into the world for the spiritual upliftment of mankind do not try to answer the question why it is necessary for human beings to come down from their true home into the lower worlds of illusions and limitations and go through many lives of joys and sorrows before they can regain the awareness of their Real nature and thus free themselves from this bondage. These teachers merely try to bring home to human beings the fact that they are involved in illusions and going through miseries of various kinds as a result of this involvement. And they also assure them that those who have enough discrimination to realize this fact and want to be free can liberate themselves from this bondage by adopting well-known methods, which have been tried successfully by every earnest seeker after Truth.

The fact that the Individual Soul or the Monad comes into being as a result of the centralization and contraction

of Universal Consciousness and Power is of great significance because it gives us a clue with regard to the method of liberation of the individual from the illusions and consequent limitations which are inherent in life lived in the lower worlds in a state of unenlightenment. What is done by centralization and contraction of Universal Consciousness and Power can be undone only by decentralization and expansion of the limited consciousness of the individual. This is the basic principle underlying all systems of Yoga. For, in all systems of Yoga the essential process is an expansion of consciousness brought about by the gradual and systematic attenuation and ultimate dissolution of the ' I ' consciousness. When the ego is completely dissolved, even in its subtlest form on the Ātmic plane, the consciousness of the individual is decentralized, as it were, and expands and becomes one with the Universal Consciousness. And when the consciousness is freed from the limitations of centralization, the limitations on the powers of the Yogi are also removed simultaneously. This is what Self-realization really means. The corresponding word used in Yogic terminology for centralization of consciousness is *asmitā* or ' I '-ness which leads to the identification of consciousness with its vehicles and environment and its consequent involvement in the world through the agency of the *kleśas* as pointed out in aphorisms II-6-9 of the *Yoga-Sūtras*.

The obscuration of consciousness and the limitation of power in the case of a Monad is brought about by the centralization of the infinite and unbounded Universal Consciousness and Power. But what causes this centralization? According to Yogic terminology the constricting agent which brings about this centralization and involvement in the world of manifestation is called *avidyā* or primal Ignorance defined

in aphorisms II-4 and 5 of the *Yoga-Sūtras*. According to the school of philosophy upon which the *Pratyabhijñā Hṛidayam* is based it is called *Māyā* or the primary illusion which underlies the world of manifestation. The significance of these two words in Hindu philosophical thought is identical but as it is intimately connected with the ultimate question of the cause and origin of the manifested universe it is not possible to discuss it here.

As a result of the centralization of consciousness and the coming into being of a separate individual, with a limited mental world in which he is confined and functions, a new force called *Karma* comes into play, affecting his life in every sphere and regulating the unfoldment of his potentialities. This force which is cumulative becomes a permanent factor in the life of the individual and binds him to the lower worlds in which he is involved. It has to be dissipated completely by the well-known Yogic technique of *Niṣkāma karma* before liberation from the illusions of the lower worlds can be attained.

It will be seen, therefore, that there are three definite factors in the life of the individual Monad—Illusion, Centralization and *Karma*—which keep him involved in the lower worlds of illusion and the candidate for Self-realization has to take all these into account in devising the means of deliverance. These three factors called *Māyā*, *Aṇu* and *Karma* in the terminology of this school of philosophy are referred to as *malas*. The Sanskrit word *mala* generally means impurity, physical or mental, but here it means an agent which obscures Divine Consciousness, and prevents the unimpeded flow of Divine Power through the individual. It is these three obscuring agents which keep the eternal Monad involved in the illusions of the lower worlds and bound to the wheel of births

and deaths. And it is only when he is able to free himself from all three of them that he can attain Liberation.

In considering the limitations which are imposed upon Consciousness and Power when it passes through a Centre it is necessary to remember that it is not really the centralization of Reality which imposes these limitations but the lack of development and receptivity of the mechanism which is developed round that centre. It is the circle round a centre which really limits it and not the centre itself. A centre of a sphere with infinite radius differs from the boundless void state qualitatively and not quantitatively. The Logoi of manifested systems also have to work through a centre of consciousness in the Ultimate Reality but they are Omniscient and Omnipotent as far as their own systems are concerned. Even the Absolute has two aspects, the boundless Void state and the central Plenum state concentrated in the eternal *Mahābindu* or the Great Point.

१०. तथापि तद्वत् पञ्चकृत्यानि करोति ।

(10) *tathāpi tadvat pañcakṛtyāni karoti*

तथापि even then, still, nevertheless तत् That (*citi*) वत् like पञ्च five kinds of कृत्यानि deeds, functions करोति does, performs.

'Even under these limitations the microcosmic soul in bondage performs the five Divine functions like the macrocosmic Over-Soul.'

We have seen in the last aphorism that the centralization of the Ultimate Reality in the individual Monad limits tremendously the powers of Consciousness in their expression through the centre of consciousness. This expression, no

doubt, depends upon the unfoldment of consciousness and the evolution of the psycho-physical mechanism which is gradually built up round the centre of consciousness, but even at its highest it is nothing as compared with the Universal Consciousness in which the centre is embedded and from which it derives its powers. It will be seen how wide is the gulf between the two when we recall that the Yogi has to renounce even Omniscience and Omnipotence of the *Ātmic* plane before his consciousness can pass through the Centre and by becoming united or merged with the Universal Consciousness acquire the capacity to wield Universal Power. This fact is made clear in aphorisms III-49, 50 and 54 of the *Yoga-Sūtras*.

Is there any definite indication in human life of the fact that a human being is a limited expression of the Divine Life and Consciousness from which the whole manifested universe is derived? The above aphorism seeks to answer the question. It points out that, even under the tremendous limitations imposed upon consciousness on centralization, the individual still is able to perform, in a limited manner, the five essential functions of Divine Consciousness, thus showing that though he is an extremely limited expression of that Consciousness, his consciousness is essentially of the same nature as that Supreme Consciousness. The one is a microcosm, the other is a macrocosm.

These five functions are enumerated in the next aphorism but even a superficial examination of these functions will show that they do not give a correct and comprehensive idea with regard to these Divine functions either in manifestation as a whole or in human life. The manifested universe is so vast, complex and beyond the grasp of the human intellect that it is impossible to have any satisfactory idea of the Divine functions which are being performed in it, much less to classify

them. It would have been all right if these five functions had been given as illustrative examples but the manner in which they have been enumerated gives the impression that they are considered to be basic or fundamental. It would be difficult to accept this conception of Divine functions in view of what has been pointed out above.

It has been a common practice among Hindu philosophers and scholars to classify everything in the realm of philosophy and religion. While this helps, to a certain extent, in clarifying the ideas and fixing them in the mind, the practice is essentially unsound from the philosophical point of view. All phenomena in the physical world and also all realities in the subtler realms of Nature are very complex and in classifying them in this rigid and arbitrary manner we not only try to do what is really impossible but are liable to give a wrong impression about the things we are dealing with. The best way of overcoming this difficulty would be to take these classifications not as exhaustive but illustrative. This retains the advantages of classification and leaves room for further elaborations, additions and alterations.

In considering the partial expression of Divine Consciousness and Power through a Monad we have to remember that the Monad is not merely a limited expression of Divine Consciousness and Power, but a microcosm which contains within itself in a potential form everything which is present in a developed form in the macrocosm. As has been explained elsewhere the centralization of the Ultimate Reality in the Centre of consciousness which the Monad represents means the concentration of everything present in that Reality in its infinite form and in boundless space, into a point through which the Monad functions, but in a potential form. It is this tremendous potentiality present in the centre of Monadic

consciousness from the moment when individualization takes place which accounts for the relentless and unlimited unfoldment of his consciousness and development of his powers during the course of his evolution. It is natural that when the whole of Reality becomes concentrated and confined within a point there should be a natural and powerful tendency present in the microcosm to expand and regain its original condition. It is for this reason that the evolutionary pressure in the case of every Monad is continuous and the unfoldment of consciousness which takes place has no limit.

The tendency to expand and regain its original condition which is present in the centre of Monadic consciousness expresses itself in many ways. The fact that human beings perform in a very limited manner the same functions which Divine Life does on a vast scale is only one of the ways in which this tendency expresses itself. Another easily understandable expression of this tendency is seen in the universal search for happiness through the pursuit of pleasure, knowledge, power, etc. The essential nature of the Monad is referred to in Hindu philosophy as *Sat-Cit-Ānanda*. These three fundamental attributes of Divinity are of the most comprehensive nature and from these it is possible to derive all the other attributes. When the Monad loses the awareness of his Real nature on involvement in the lower worlds it is natural that he should always seek consciously or unconsciously what he has lost. In the early stages of his evolution owing to lack of discrimination he seeks outside what is really present within the deepest layers of his own consciousness, and he seeks in wrong and futile ways what can be gained only by adopting right and effective means. But when he has evolved sufficiently and the spiritual faculty of discrimination called *Viveka* has become developed in an adequate degree he adopts

methods which are right and effective and by treading the path of spiritual unfoldment he ultimately regains the awareness of his Real nature. It is only then that this long and arduous search comes to an end and he becomes *Pūrṇa-kāma*, one who has become Self-contained and Self-sufficient and therefore does not desire anything.

What has been said above will show the necessity of studying these matters concerning the inner realities and problems of life in a comprehensive manner from different points of view and not from the point of view of only one philosophical system or spiritual teacher. We get in this way a far more correct and satisfactory conception of what we are trying to understand. But the most comprehensive and reliable knowledge obtained in this manner through intellectual study is of very little value when compared with the true knowledge obtained by direct perception in one's own consciousness.

११. आभासन-रक्ति-विमर्शन-बीजावस्थापन-विलापन-तस्तानि ।

(11) *ābhāsana-rakti-vimarśana-bījāvasthāpana-vilāpanatas tāni*

आभासन from आभास: any unreal appearance in consciousness which is the actual nature of creation or manifestation रक्ति: attachment; devotion; involvement (Maintenance of any ideated system is not possible unless consciousness is attached or involved in what is manifested) विमर्शन ideation (cosmic or individual), thinking बीज seed अवस्थापन establishing, planting बीजावस्थापन means proliferation विलापन dissolution; mergence into subtler realm तः is a suffix, meaning 'by reason of' (these activities) तानि they are.

'These five Divine functions which are performed by the microcosmic soul in a limited and veiled form are manifestation, attachment or involvement, ideation, proliferation and dissolution.'

In discussing the last aphorism it was pointed out that each system of philosophy can give us only a very partial view of the truth underlying man, God and the universe from a particular point of view. It is, therefore, necessary to study these questions from different points of view in order to gain a comprehensive view of this truth as far as this is possible within the limited realm of the intellect. The present aphorism shows the necessity of understanding a comparative study of philosophy for another reason. Each system has to present the truth not only from a particular point of view but has also to communicate it through the medium of a language with a particular terminology. Unless, therefore, we know the exact significance of the words used in clothing the ideas we are liable to be misled or confused with regard to the ideas which are sought to be conveyed to the reader. It is only when we have acquired a correct and comprehensive idea with regard to the truths of philosophy by comparative and deep study of these truths that we can know with certainty what a particular word used in a particular context means.

The aphorism under discussion enumerates the five Divine functions referred to in the previous aphorism. The word used for each function has a particular significance in the Advaita Śaiva philosophy of Kashmir upon which the treatise is based and unless the student is thoroughly familiar with the doctrines of this philosophy and the peculiar terminology used in expressing well-known ideas of Hindu philosophy, he will find it difficult to understand what each

word signifies. As students, especially those in the West, will find it difficult to understand the philosophical concepts underlying these functions and the words used for denoting these functions, only a general idea of each function in terms of modern thought is given below very briefly. This will be seen to be in perfect accord with the Occult Doctrine.

Ābhāsana—This Sanskrit word, which is an abstruse technical term of Hindu philosophy means making something appear which is really of an unreal nature. Manifestation is a mental phenomenon and therefore unreal in its essential nature. Even on the highest planes it is the result of ' Ideation ' which is a passing and changing phenomenon and so has to be considered unreal and illusory as compared with the Reality which is an eternal and integrated state and so free from differentiation and change. The *Māyāvāda* of Śaṃkarācārya has presented this aspect of manifestation in a very effective manner. *Ābhāsana* in the sense of manifestation or creation is obviously an important Divine function.

Vilāpana, which is generally interpreted as dissolution is the opposite of *Ābhāsana* and complementary to it. It is generally used in the sense of producing the *Pralaya* state after a period of manifestation. This Divine function which is generally referred to as ' destruction ' is really the withdrawal of what has come out of the unmanifest back into the unmanifest.

Vimarśana—This Sanskrit word is usually interpreted as ' producing experience '. The inner significance of the word in the present context will become clear if we recall that experience is the result of the coming together of the subjective and objective. It is only when the integrated state of consciousness is broken up into the triplicity of knower, known and knowing that individual experience takes place.

Even on the highest plane, at the macrocosmic level, Cosmic Ideation is accompanied by ' experience ', but experience of a nature which is difficult to comprehend. Some hints with regard to this kind of experience are given in the *Śiva-Sūtra*. According to some of the aphorisms in this treatise this experience is confined to the periphery of consciousness, the innermost levels being unaffected and remaining in a state of oneness with the One Reality. On the lower planes merging of the knower, known and knowing, or abolishing the subject-object relationship in *Samādhi* at one level results in ' experience ' of a deeper level until we reach the plane of Divine Ideation and can have direct experience of the nature and contents of the Divine Mind.

Rakti—In order to understand the nature of experience it is also necessary to remember that the continued existence or maintenance of any mental phenomenon is not possible unless consciousness or the mind is attached to or involved in what is created through the faculty of *Buddhi*, the power of perception. It is this essential involvement of consciousness which connects the subject and object and produces experience in all cases.

But experience is not a ' tasteless ' phenomenon if I may use such a term. It is accompanied by ' relish ' or taste in the form of pleasure or pain though this is difficult to detect in cases of sensuous perception unless the relish is present in sufficient degree. It should also be remembered that pain and pleasure are relative and an experience which is felt as pleasurable in one set of circumstances may appear painful in another set of circumstances.

On the spiritual planes, the duality of pleasure and pain which exists on the lower planes of illusion and affects the individual markedly, gives place to a non-dual experience of bliss which is generally referred to as *Ānanda*. This is so

because of the partial awareness of the *Sat-Cit-Ānanda* nature of the Self as the consciousness of the individual draws near to the world of Reality. So, even on the Divine planes or at the macrocosmic level relish is present in its highest form and can be experienced to some extent when the consciousness of the mystic becomes fused with the Divine Consciousness in ecstasy. But this bliss does not depend upon any external stimulus as on the lower planes. It wells up from within on account of the progressive awareness of the *Sat-Cit-Ānanda* nature which is inherent in the Self or the world of Reality. The centre of our consciousness is immersed in an Ocean of Love but being unaware of this fact we remain engaged in a constant and futile search for happiness in the external objects and pursuits of this world.

Bījāvasthāpana, which means 'planting the seed' literally is a metaphor used for the Divine function of 'proliferation'. As has been explained in another context the whole manifestation is based upon different processes of proliferation or multiplication of different forms of an infinite variety from archetypes present in the Divine Mind or Consciousness. The countless Monads or individual *Jīvātmās* are the result of the proliferation of Centres of Divine Consciousness from the Great Centre or *Mahābindu* in which the ultimate Reality is present in its Plenum aspect. The same process of proliferation is seen everywhere in the animal and vegetable kingdoms and ensures the continuation of the species. Looked at from this deeper point of view the five Divine functions referred to in this aphorism will be endowed with a new and profound significance. But as pointed out above, the Divine functions in the universe cannot be defined or classified and it is better to take the Divine functions referred to above only as illustrative.

१२. तदपरिज्ञाने स्वशक्तिभिर्व्यामोहितता संसारित्वम् ।

(12) *tad aparijñāne svaśaktibhir vyāmohitatā saṃsāritvam*

तत् That अपरिज्ञाने owing to lack of knowledge of स्व one's own शक्तिभिः by power of व्यामोहितता being infatuated with संसारित्वम् (is) the state of being a संसारी or soul bound by the illusions and limitations of the lower worlds.

'The essential nature of bondage in the unreal world of manifestation is being infatuated with one's own limited individual power owing to lack of awareness of that Reality which is the source of all power.'

Aphorism 9 hinted at the nature of human bondage in *Saṃsāra* from the general point of view of the relation existing between the Monad and the Ultimate Reality in which his individual consciousness is a centre. The present aphorism deals with the same question from the psychological point of view. What is the particular state of mind which accounts for or results in the soul being bound in *Saṃsāra*? Or, in other words, what constitutes the essential nature or cause of the involvement of the Monad in the illusions of the lower worlds in spite of the fact that he is essentially Divine in nature and his true home is the world of Reality. According to this aphorism it is the mistaking of the limited Divine powers which descend from above through the centre of our individual consciousness and being infatuated by them because we think that they are our own. The real fact is that all these powers without exception have their source in the all-inclusive Divine Power inherent in Divine Consciousness, and have been given to us temporarily to enable us to function in the lower worlds as instruments of the Divine Life. They do not have their source in the separate individuality, nor do they belong

to it. The infatuation is due to the fact that we imagine that they have their source in us and not to the exercise of the power in itself.

This illusion is of the same nature as the corresponding illusion entertained with regard to consciousness. The fact of the matter is that our individual consciousness is a partial expression of the Divine Consciousness, our mind is a partial expression of the Divine Mind, but owing to lack of discrimination we consider these peculiarly our own and therefore free to use them as we like. It is this fact which produces a false sense of ego in us and its offsprings such as pride, misuse of power, attachment and selfishness.

These things affect every one of us but the effects are most pronounced in people who are placed in positions where they can wield an extraordinary degree of power, political, mental, economic or of any other kind. The corruption of mind and morals which generally follows the possession and use of power is a well-known phenomenon which we see everywhere around us. It is becoming more and more wide spread, prominent and demoralizing in its effects because the growth of democratic and socialistic institutions gives a far greater number of people opportunity to pursue power and misuse it for their selfish purposes. This pursuit masquerades generally under the cloak of work undertaken to improve the economic, social or political condition of others and that is why it succeeds to a great extent in fooling others. But those who have any sense of discrimination and are not deriving any personal benefits directly or indirectly can see through all these devices which are adopted to disguise the selfish and sometimes shameless nature of these pursuits and activities.

This trend is becoming more and more pronounced and assuming alarming proportions. But those who pursue power

and succeed in seizing it and those who derive benefits from such people are so numerous that these things are taken for granted and are considered as a legitimate exercise of our freedom and rights as human beings.

Is there then no hope of getting rid of this evil which has permeated our society and is slowly and steadily disorganizing and demoralizing it? Yes, there is and this hope lies in the inviolable and all-embracing law of *Dharma* or Righteousness which underlies the universe and which rights every wrong and destroys every evil in course of time and brings suffering to the evil-doer sooner or later. Every evil carries within itself the seed of its own destruction and the fruit of its own characteristic suffering, and the many stories we read in the *Purāṇas* about the misuse of power and its consequences are really allegories, meant to bring home to us the consequences of the misuse of power in ordinary life. Individuals who seize power or come into possession of power and then misuse it for selfish or evil purposes bring about their own disgrace or destruction sooner or later. Similarly, societies or nations in which the pursuit of power and its misuse becomes rampant have to bear the frightful consequences of the wrongs they have done in ways which are most unexpected and unpredictable. So let not individuals or communities remain under the delusion that they can get away with the fruits they have gathered by the misuse of power entrusted to them. The very fruits which they have gathered will turn bitter in their mouths and become the greatest cause of unhappiness and suffering in their lives. And as the evil increases, the day of reckoning draws near with increasing speed.

Why is it that people who misuse power lose gradually the awareness of this fact and generally begin to misuse it in an increasing degree? Because evil action of any kind,

physical, emotional or mental, clouds very rapidly the *buddhi*, the spiritual faculty of discrimination which alone can distinguish between what is right or wrong. This sets up a vicious circle and it is difficult to get out of this vicious circle, especially after the point of no return has been passed. It is only disaster which mercifully overtakes the evil doer which breaks up this vicious circle and shows the individual, at least for a time, the futility of the reckless pursuit of power and the disastrous consequences of misusing it.

The above extreme examples of egoism which lead to the misuse of power have been given to impress upon the student not only the dangerous consequences of misusing power which has been entrusted to him but also to show how we involve ourselves more and more in the illusions of life by wrong living. But this does not mean that those who are living a comparatively decent life are free from the illusions of *Saṃsāra*. They are certainly able to avoid the complications arising from an evil life and the lack of peace of mind which accompanies it. But they are still subject to the basic Illusion of life referred to as *Māyā*, just like other people. For freedom from this basic Illusion, which means getting out of *Saṃsāra*, the aspirant has not only to base his life on righteousness but also to adopt a severe course of self-discipline with which Yoga deals in detail.

The state of being a *Saṃsārī* or being involved in the illusions and limitations of the lower worlds has two aspects, one related to consciousness, the other to power. The first is referred to in aphorism 6 and the other in aphorism 9. Since consciousness and power are indissolubly linked together the illusions relating to them are always present together and cannot be distinguished easily. And, for the same reason, they can be transcended only simultaneously when Self-realization takes place.

१३. तत्परिज्ञाने चित्तमेव अन्तर्मुखीभावेन चेतनपदाध्यारोहात् चितिः ।

(13) *tat-parijñāne cittam eva antarmukhībhāvena cetanapadādhyārohāt citiḥ*

तत् That (*citi*) परिज्ञाने (on) acquiring full knowledge of चित्तम् the individual mind एव that very, same अन्तर्मुखी directed inwards towards the centre of consciousness, its source भावेन by contemplating, by promoting चेतन consciousness पद status, stage; level अध्यारोहात् by rising to; by ascending to चितिः (becomes) Universal Consciousness or Reality in its *cit* aspect.

'But the individual mind, by piercing inwards towards its central source by contemplation, can be made to revert to the state of pure Consciousness, and by thus acquiring knowledge of It, become *Citi* or the Reality itself.'

The centralization of Universal Consciousness, its differentiation and becoming outward-turned on the lower planes is the essential process by which the individual mind is formed and functions in the lower worlds and becomes involved in its illusions and limitations. It stands to reason, therefore, that the means of ending this involvement, becoming aware of the integrated state of consciousness and realizing our Real nature will be essentially a process of reversal of the process outlined above with regard to the formation and functioning of the individual mind. And this is what the above aphorism tries to indicate.

It is obvious that the first step in putting an end to this involvement and regaining awareness of our Real nature would be to reverse the direction of the mind. The mind of the ordinary individual living a worldly life is turned outwards and is not only concerned with things in the external

world but engrossed in them so completely that it is not even aware of this fact. Now, the external world in which our consciousness is immersed is an illusory, temporary and ever-changing phenomenon with nothing of Real value in it. It cannot satisfy the hunger of the soul which has been deprived of its Divine heritage and is engaged in a constant, blind and futile search for what it has lost, in this illusory and ever-changing life of the world. It is like a thirsty deer seeking water in a desert, running after an ever-receding mirage until it falls down dead. Where is this Reality which the Monad has lost and which alone can satisfy his deep-seated hunger and give him permanent peace, happiness and freedom from the illusions and limitations of life? Not in the external world but within and beyond the centre of his own consciousness, existing in layer after layer of unimaginable splendours of pure Being and endowed with infinite knowledge, power and bliss. And this Reality is our Real Self, nothing outside us or beside us. So, the first step in regaining our Divine heritage is to direct the mind inwards towards the centre of our consciousness.

The second step is to raise the mind upwards or inwards by penetrating within its deeper layers, step by step, by methods which form part of Yogic self-discipline. The mind has been formed and owes its existence to the descent of Consciousness through its individual centre. The disappearance and elimination of the mind which prevents the full awareness of Reality must therefore necessarily depend upon the ascent of consciousness through the same centre.

And when the Yogi succeeds in bringing this about completely and irreversibly what must happen as a result of this supreme achievement? The imprisoned consciousness must emerge on the other side of the centre into the world of

Reality from which it had descended when it was involved in the lower worlds and began its long journey in these worlds to unfold its infinite Divine potentialities. And when it emerges and becomes permanently established in the world of Reality, the Monad remains permanently aware of his Real nature and retains all the knowledge and powers of the lower worlds without their illusions and limitations. It was to gain this double advantage that the Monad was sent into exile into the lower worlds of manifestation.

The differentiation of Consciousness into an infinite variety of mental states and the reintegration of these states into consciousness can best be understood by performing a simple scientific experiment. If we take a beam of light and pass it through a glass prism we know that the prism disperses the white light into a spectrum of coloured lights arranged in a particular order. This spectrum can be projected on a sheet of white paper when the continuous spectrum of seven colours (violet, indigo, blue, green, yellow, orange and red) will be seen, thus showing how the white light has been broken up into its constituent coloured lights.

Can these coloured lights present in the spectrum be combined again into pure white light? Yes. By removing the sheet of white paper and passing the beam of coloured lights through another inverted prism of the same size as the prism which dispersed the white light. The light which emerges from the second prism under these conditions will be a beam of white light which is identical with the beam of white light which was dispersed by the first prism.

The differentiation of Consciousness into different states of mind when it passes through a centre and their reintegration into pure Consciousness on its passing back through the centre is of an analogous nature and has been hinted at in aphorisms

4, 5 and 13 of this treatise. This centre of Consciousness will thus be seen to have a unique character which appears fascinating even to the intellect which cannot comprehend these inner transcendental realities. It is like a threshold connecting two worlds. On the one side is the world of Reality with its infinite knowledge, power and bliss which are utterly beyond imagination. On the other side is the multi-planer world of manifestation containing within it countless worlds spread throughout space which are essentially mental in nature but appear real to the Monads who are evolving in them.

The fact that mind is a differentiated form of consciousness and is derived from consciousness also gives a clue to the mysterious fact that it is not possible to catch this mind in its pure unmodified condition and know what it really is. For, when it is freed from its modifications the differentiated state of the mind gives place to the integrated state of consciousness in which the knower, known and knowing are present in a state of fusion.

१४. चितिवह्निरवरोहपदे छन्नोऽपि मात्रया मेयेन्धनं प्लुष्यति ।

(14) *citivahnir avarohapade channo 'pi mātrayā meyendhanaṃ pluṣyati*

चिति (of) the pure consciousness वह्नि fire अवरोह descent पदे in the stage or level of (in the lower stage of manifestation) छन्न: covered, hidden, concealed अपि even though मात्रया in accordance with or in proportion (to its strength or intensity) मेय capable of being known, discernible, has the same meaning as ज्ञेय, इन्धनं fuel प्लुष्यति burns (from प्लुष् to burn)

'The fire of *Citi*, even in its lower stages of manifestation, when it is covered by various obscuring agents, is always burning the fuel of the objects in the objective world, in the measure of its intensity, by the exercise of *Viveka* or spiritual discrimination.'

This and the next aphorism are of profound significance because they serve to throw some light on the nature of Reality or that Supreme State in which the knower, known and knowing give place to one integrated state of Being, in which the three are present and yet not distinguishable. The method adopted for expressing these ultimate truths of existence in metaphorical language not only enables us to gain a glimpse into these transcendental truths but makes these aphorisms masterpieces of literary expression. Only those whose consciousness has unfolded sufficiently to enable them to gain a real insight into these truths can convey these ideas in such a terse and yet effective manner.

In order to understand the real significance of this aphorism we have to recall again the descent of the Monad from the world of Reality into the lower worlds for the purpose of unfolding the infinite potentialities which are hidden within the centre of his consciousness. It is natural for such a Divine Being to seek consciously or unconsciously for the awareness of the Reality which he has lost on involvement in the illusions of the lower planes. In the early stages of his evolutionary growth he seeks that Reality not directly or consciously but through the blind pursuit of those Divine attributes which are inherent in that Reality in their true and unlimited form. The life of an ordinary human being is a continuous search for happiness of this nature, although the search is carried on in the wrong place and in the wrong manner. He seeks outside what is present inside within his

own consciousness. He seeks through external objects and pursuits what can be acquired in its true and infinite form only by gaining awareness of his Real nature.

This is one aspect of this search for Reality. Another aspect is that in this constant search for happiness in external objects and pursuits he gives up constantly and continuously one object after another as soon as his desire is satisfied. No sooner than the desired object has been gained the interest in that object begins to decline and gradually disappears and is transferred to another object. Or circumstances arise which deprive him of the object whether he likes it or not. The impossibility of deriving permanent and complete satisfaction from any kind of object or pursuit, however desirable or worthwhile it may appear for the time being, is a universal experience in human life and it is this which is a guarantee of our ultimate freedom from all attachments and desires, and realization of our Divine nature which makes us Self-sufficient, Self-contained and Self-determined for ever.

These are not religious or philosophical platitudes but facts of universal experience in human life, but we are so engrossed in our ordinary life that we take them for granted and ignore them completely as if they did not matter at all. We see children becoming adolescent and giving up their toys; growing older and becoming involved in earning a livelihood and bringing up a family. Powers of the physical body then begin to decline, old age begins to take its toll and death finally puts an end to all the joys and sorrows, hopes and fears, ambitions and miseries of life. Then begins another cycle of life, under different circumstances and with minor or major variations. We have to give up what we have acquired, are torn apart from those we love, have to

live with those we hate, to step down from positions of power and be ignored and again face old age and death.

What is the underlying cause of this constant and relentless change in our desires and the impossibility of remaining satisfied with any object or pursuit in the realm of manifestation for any length of time? According to the above aphorism it is the presence of the Divine element hidden within the heart of every human being. This Divine element which is essentially of the same nature as the Ultimate Reality which pervades and embraces the whole universe, contains not only the whole of this Reality concentrated within itself in a potential form, but also exerts a tremendous but imperceptible pressure to regain its original, free and unbounded nature which has been contracted and limited within the centre of consciousness. The whole process of the unfoldment of consciousness and evolution of vehicles belonging to an individual Monad may thus be considered, in the light of what has been said above, as a process of expansion of consciousness to its natural, unbounded and infinite state and a simultaneous evolution of vehicles which can give an adequate expression to this ever-expanding consciousness.

It is this important fact which is an integral part of the Occult Doctrine which is sought to be conveyed in metaphorical language in this aphorism. The Reality which is hidden within our heart and motivates and guides our evolution is of the nature of Fire, referred to generally as *Agni* in Sanskrit but as *Vahni* in the present aphorism. It burns up everything in the life of the Monad on the lower planes which is not of its own Real nature. So, it is natural that when this Fire of *Citi* is locked up and involved in the consciousness of the Monad and descends into the lower worlds, it should express its essential nature of Divine Fire by starting to burn

up and destroy every illusory and unreal thing with which it is associated or in which it is confined. And this burning takes the form of destroying the glamour which is associated with all objects of desire in the lower worlds. It is this fact which accounts for the universal phenomenon of rejection of one object of desire after another in the long course of human evolution, until the soul becomes mature enough to take up the difficult task of seeking the Reality directly, and the ever changing desires for different objects and pursuits in the world are changed into the one unchanging desire to find the Reality which becomes the sole object of search now.

Citi or Universal Consciousness is Fire in one aspect and Light in another. As Fire, it burns continuously and relentlessly everything which obscures the awareness of Reality. As the Light of Consciousness it expands and enlarges the spiritual perception of the individual until it merges with the infinite Light of Universal Consciousness. This fact is also hinted at in aphorism I-29 of the *Yoga-Sūtras* and shows the ultimate identity of light and heat.

१५. बललाभे विश्वमात्मसात्करोति ।

(15) *balalābhe viśvam ātmasātkaroti*

बल strength; power; intensity लाभे on acquiring विश्वम् the manifested universe आत्म the Reality or *citi* सात् an affix added to a word to show that something is *completely* changed into the thing expressed by that word करोति accomplishes; does

'On gaining the necessary intensity through self-discipline, the Fire of *Citi* reduces the whole universe to itself by giving the realization that it is nothing but an expression of Reality.'

It has been pointed out in the last aphorism that the Fire of Divine Consciousness starts burning and destroying everything which covers or obscures it, as soon as it descends into the lower worlds through the centre of consciousness of an individual Monad. But this burning is extremely slow and almost imperceptible in the early stages of evolution. The reason for this lies in the fact that the mechanisms through which the Monad has to function are too dense and resistant to the action of the Divine Fire. As we all know the efficiency of a fire in burning depends upon two factors. One is the intensity of the fire and the other the combustibility of the material which it has to burn. In the early stages of evolution this intensity, which is indicated by the power of discrimination, is very feeble. The Fire of Divine Consciousness which has descended into the centre of Monadic consciousness is just like a spark, inextinguishable but yet quite feeble in its burning capacity. In the second place, the states of mind which have been developed are too crude and unresponsive to the action of this Fire.

This is quite natural and to be expected. The purpose with which the Monad has descended into the lower worlds is to unfold his Divine potentialities and unless this purpose has been accomplished to an adequate degree the question of his release from the illusions and limitations of the lower worlds does not arise. The fact that there is an utter lack of real interest in the realities of the inner life and an insatiable appetite for experiences in the lower worlds shows that the time has not come as yet for the soul to think of returning to its true home in the world of Reality. There are cases in which the soul is sufficiently developed to undertake this journey back to its Real home, but *Karma* or some particular kind of work it has to do in the world in furtherance of the

Divine Plan interrupts the expression of this Divine urge. In such a case the shell of ignorance and indifference breaks suddenly, when the time is ripe, and the trend of the whole life changes within a short time.

As evolution proceeds and the soul becomes progressively mature, the Fire of Wisdom begins to burn with increasing intensity and greater effectiveness in detecting and destroying the minor and obvious illusions of life. The spark of Divinity is slowly fanned into a flame by the repeated disappointments, disillusionments and miseries of life. The cataclysmic vicissitudes of life through which the individual has sometimes to pass shake him out of his spiritual slumber, though only temporarily in the early stages of this development. He feels bewildered and dismayed by these experiences and begins slowly to ask questions as to why he has to suffer and go through all these troubles and tribulations. He begins to think about the deeper problems of life and their solution seriously and the urge to find a permanent and effective solution of these problems slowly asserts itself. In acquiring this changed attitude towards human life he is helped to some extent by the teachings of the great religious teachers and philosophers who not only emphasize the inherent illusions and miseries of ordinary life but also point a way out of these undesirable conditions.

Between this attitude of serious inquiry and effort for finding an effective and permanent solution of the great problems of human life and the attitude of the common man towards these problems there is a fundamental difference. The orthodox religious man also professes belief in the truths of religion and philosophy, may preach them to others with great enthusiasm and go through routine religious activities with scrupulous regularity but there is no seriousness about

these things at all and there is really no urge to free himself from the undesirable conditions of human life and to find and apply effective means for this purpose. A life of marked religiosity and even fanatical adherence to and defence of religious ideals can and generally does go with a complete indifference towards the deeper problems of human life and even with activities of a highly undesirable nature, which keep the inner eyes of the soul completely closed and prevent the individual even from seeing that there is any contradiction between what he professes and what he practises. This is because it is real *Viveka* which alone can distinguish between right and wrong, between essential and non-essential, between what is true and what is false, between what is illusory and what is Real. This spiritual faculty of discrimination has not yet developed to an adequate degree. The individual needs more and bitter experiences, more knocks on the head, more suffering to awaken him from his sleep and cry out in anguish for Light and freedom from his afflictions. And Nature will continue to provide him with these in ever increasing measure until he wakes up and begins to tread the path which leads to his final emancipation. This path is the path of Yoga in which through the systematic practice of *Viveka, Vairāgya* and other techniques of Yoga the awareness of the One Reality is ultimately gained, and this permanently liberates the Yogi from the illusions and limitations of human life.

The phrase *viśvam ātmasātkaroti* is extremely apt and beautiful for describing this process of the transformation of this infinite variety of phenomena in this universe into different aspects and expressions of the One Reality in the consciousness of the Yogi. This transformation is a unique experience in which nothing really changes and yet everything changes. There is no change in what is seen at all,

but what is seen, is seen in the light of Reality from the Centre of one's consciousness and is transformed in that perception into that Reality. Everything is burnt up in the Fire of Wisdom and becomes that Wisdom itself.

From the scientific point of view if the intensity of heat of a hot body goes on increasing progressively nothing will be left ultimately except heat or energy. Solid will be reduced to liquid, liquid to gas, gas to photons of light. It is this fact which is sought to be conveyed in the mysterious statement:

> 'Every dark point must yield itself to Light given sufficient intensity of convulsion.'

१६. चिदानन्दलाभे देहादिषु चेत्यमानेष्वपि चिदैकात्म्य-प्रतिपत्तिदार्ढ्यं जीवन्मुक्तिः ।

(16) *cidānandalābhe dehādiṣu cetyamāneṣvapi cidaikātmya-pratipatti-dārḍhyaṃ jīvanmuktiḥ*

चिदानन्द the two aspects of the triple Reality which are involved in *Jīvanmukti* when consciousness is still involved in manifestation and is outward turned in contradistinction to the *Sat* aspect which is centred in Itself लाभे on attaining or gaining देहादिषु in the body, etc. चेत्यमानेषु of the nature of चेत्य (known or object of consciousness) अपि in spite of चित् (with) Reality in its aspect of *Cit* एकात्म्य identity with प्रतिपत्ति on perception; on acquirement of awareness; on gaining true knowledge दार्ढ्यं firm; unwavering; irreversible जीवन्मुक्तिः Liberation even in embodied condition.

'On the attainment of our *cidānanda* nature in Self-realization there is continued awareness of our underlying Real nature, even though the mental world containing our

body, etc. is still present in the field of consciousness. It is this state which is called *Jīvanmukti* or Liberation in embodied condition.'

The concise and enigmatic statement in the last aphorism is sought to be clarified to some extent in the present aphorism. When Self-realization takes place and the Yogi's consciousness becomes merged with the Universal Consciousness everything in the objective world including the bodies of the Yogi are perceived as an expression of the One Reality. These bodies, though they are seen as part of the objective world, do not, under these conditions, influence his consciousness and separate it off from the rest of the objective world. The sense of separateness and egoism which creates the illusions and limitations of life in the lower worlds disappears and it is this fact which sets the soul free from the bondage of the lower worlds. The Yogi who has attained this state is able to maintain the awareness of his oneness with the One Reality in spite of the activities in which he is engaged and the bodies through which he functions. It is for this reason that he is called a *Jīvanmukta*, i.e. Liberated while still living in the lower worlds. His outer life is lived like that of other people but he is utterly unattached to his individuality which creates the illusions of the lower worlds and is therefore free from these illusions and the limitations which are derived from this attachment.

There are two points which may be noted in this connection in order to make our ideas with regard to this state clearer. The first is that *Jīvanmukti* or Liberation does not mean entering a new world or *loka*. It is a state of consciousness in which everything in existence, including the objective world, is seen as an aspect or expression of the One Reality besides which and apart from which nothing can possibly exist.

Freedom implies really going from a place or set of conditions where one is restricted in his movements or activities, into another place or set of conditions in which the restrictions have been eliminated. Liberation cannot obviously mean entering a new world apart or separate from the world which has been left. When everything is directly perceived as an integral part of the One Reality, where is one to go to, what can one flee from, what can one be attached to, what can one be detached from, what can one desire, what can one give up? In this supreme state of Enlightenment no such transition, change of place, state or relation is even theoretically possible, for the Reality in which the Yogi is established is all pervading, all embracing and an indivisible Whole.

The second point which we may note is that taking up of a body on the lower planes for doing some work as an *Adhikāri Puruṣa* in furtherance of the Divine Plan does not make any difference to the Liberated individual except that he has to work under some limitations which are inherent in the particular plane on which his consciousness is functioning. For example, if he is working on the physical plane through a physical body he has to maintain that body like other people by feeding it at regular intervals and resting it at night through sleep. It is true that the extraordinary powers which accompany these high states of consciousness enable him to overcome some of these limitations, but still, there are some limitations which are inherent in the very constitution of a body working on a particular plane and the consciousness has to function under these limitations as long as it is confined to that plane. But as the centre of consciousness can move up or down the different planes with the greatest ease through the agency of the *Suṣumnā* mechanism, the limitations

of a plane can be overcome at any moment and cannot therefore hinder the work of the *Adhikāri Puruṣa*.

For the benefit of those whose knowledge with regard to the inner realities of life is inadequate and who do not know what the phrase *Adhikāri Puruṣa* means it may be pointed out that there is an inner government of the world which is carried on by a hierarchy of Adepts of Occultism who are Liberated individuals. They hold certain high offices of tremendous responsibility like that of the *Manu* of a race, and carry on their work unknown and unrecognized in the outer world. It is these individuals who are called *Adhikāri Puruṣas*, the phrase meaning literally an individual who holds a certain responsible office for doing a particular type of work and wields the required powers needed in doing that work. It is this Occult Heirarchy which guides the evolution of humanity from within and by constantly adjusting and correcting the forces and movements in the outer world ensures the consummation of the Divine Plan.

The significance of the Sanskrit word *dārḍhyam* which means ' firm ' or ' unwavering ' should also be noted. The realization of the Ultimate Truth is a progressive process at the highest level of Yogic self-discipline. Temporary visions of Reality of increasing splendour and depth begin to be seen when the Yogi reaches the exalted state of *Ātmic* consciousness, but these visions fade or disappear altogether owing to the reversion of consciousness to lower states, although even these lower states are so transcendental in their nature as to be utterly beyond human imagination. Liberation or *Jīvanmukti* means becoming permanently and irreversibly established in the world of Reality, but this supreme state can be attained only after a great deal of repeated effort in regaining the awareness of Reality whenever it is lost. The

method of doing this is hinted at in aphorism 19 of the *Pratyabhijñā Hṛidayam*, aphorism III-24 of the *Śiva-Sūtra* and aphorism IV-29 of the *Yoga-Sūtras*.

It may strike the student that only two aspects of the triple Reality referred to as *Sat-Cit-Ānanda* in Sanskrit have been referred to in this aphorism. The explanation of this apparent anomaly lies in the fact that though the Reality is triple in its nature, the third aspect called *Sat* cannot be 'gained' which the Sanskrit word *lābhe* implies. We *are* *Sat*, the Ultimate Truth in our innermost and essential nature and it would be absurd to say that we 'gain' *Sat* in Self-realization. If we gain *Sat*, then who is the gainer of this *Sat*, for, beyond *Sat*, the Ultimate Reality, there is nothing. We become established permanently and irreversibly in our *Sat* nature in Self-realization.

१७. मध्यविकासाच्चिदानन्दलाभः ।

(17) *madhyavikāsāt cidānanda-lābhaḥ*

मध्य centre विकासात् by unfoldment of (विकास means expanding; opening) चिदानन्द the triple aspect of the Ultimate Reality but *Sat* is not mentioned because it is in the background in the unmanifest when *Cit* aspect is present लाभः attainment; gaining of.

'Self-realization or the attainment of the *cidānanda* state is made possible by the unfoldment and development of the centre of one's own consciousness.'

After dealing with the descent and expression of consciousness through its centre and its manifestation in the different states of mind and mental phenomena, and also with the possibility of the release of consciousness from the lower

worlds in which it has become involved, the author hints in this aphorism at the general principle underlying the method of release. Most aspirants who are not familiar with the Occult conception regarding the total constitution of a human being and the manner in which consciousness and its differentiated product, mind, function in different vehicles, will find it difficult to understand the deeper significance of this enigmatic aphorism.

The important point we have to keep in mind in considering this question of the release of consciousness from the illusions and limitations of the lower worlds is that all the vehicles of a *Jīvātmā* are energized, controlled and the mind functioning through them illuminated from their common centre which is concentric with the Great Centre called the *Mahābindu* in Sanskrit. This point has been discussed thoroughly in the chapters dealing with the nature of this point in *Man, God and the Universe* and we need not dwell on it here. But it is necessary to explain briefly in the present context the function of this centre in the expression of mind and consciousness through vehicles, and the release of consciousness from the vehicles through their common Centre.

The central idea to be remembered in considering this problem is that mind and consciousness can function only through a point and can be transferred from one plane to another through the common centre connecting the vehicles on the different planes. The complex and elaborate vehicles on the lowest three planes serve merely as mechanisms to bring the mind and consciousness in touch with phenomena of the external world and thus provide experiences of different kinds to the evolving soul. In this process it is the nerves, brain and other invisible organs like the *Cakras* which are the real instruments of mind and consciousness and the

rest of the body serves merely to maintain these vital instruments for this purpose. The mind and consciousness are spread out, as it were, along the brain and nerves to the sense-organs and establish contact with the external world through the *Jñānendriyas* and affect the external world through the *Karmendriyas*.

If we go a little deeper into the working of the mechanism which enables consciousness and mind to function in the worlds of manifestation we find that even the brain and nerves, etc. are merely external instruments on material planes. The real instrument is the Centre of Consciousness in which all the vehicles of the Monad are centred and through which consciousness can move up and down from the highest to the lowest planes without really moving at all in the usual sense. It is difficult to detect this fact on the lowest three planes of the personality in which the common centre is hidden within the enclosing vehicles, but on the spiritual planes where the vehicles are atomic, the role which the concentric centre or *Bindu* plays in the functioning of consciousness is easily discernible.

In considering the release of consciousness from this complex mechanism of the mind and vehicles on the different planes it is necessary to remember that when human consciousness gets involved in so-called matter on the lowest planes and builds vehicles for its expression on these planes, the device for freeing itself from this psycho-material mechanism and regaining the awareness of its Divine nature is built into the vehicle as a matter of course. This is to enable the Monad to free himself from bondage and association with matter when the purpose of involution and evolution has been accomplished and he is free to return to his true home in the world of Reality with all the fruits of experiences, faculties

and powers which he has developed during the long course of his human evolution.

The whole mechanism of *Suṣumnā* with the invisible forces and energies which are associated with it should be viewed in this light. It is a kind of escape route provided for the Monad to retreat into his Real home when the proper time comes. Of course, this mechanism is needed only towards the end of the long course of Yogic self-discipline when the soul has become spiritually mature, and has developed the latent faculties and powers hidden within it in a potential form. But the important point to remember is that the means and route of escape are there to use whenever required. The last two aphorisms of *Śiva-Sūtra* emphasize this important fact.

Most aspirants forget or do not know this fact and are under the impression that the technique of Yoga is solely a technique of tackling the mind and it is possible to ignore this mechanism. But if the functioning of mind depends upon this mechanism, and the specific energies like *Prāṇa* and *Kuṇḍalinī* which flow through it, then this mechanism also has to be tackled. The regulation and manipulation of currents of *Prāṇa* and *Kuṇḍalinī* is part of this process of tackling this mechanism in order to free the mind and consciousness from its limiting and binding nature.

It is true that the tackling of this mechanism is not always undertaken by the aspirant himself in all systems of Yoga and the necessary changes are brought about by the *Guru* or the Divine Power, as and when needed, sometimes without the disciple knowing anything about this. This is possible because the forces and energies which flow through the mechanism can be controlled and regulated both from above and below. For example, in *Bhakti Yoga* or the path

of Love the devotee does not make any special effort himself to tackle this difficult problem. It is tackled by his *Iṣṭa Devatā* or by his Guru who acts as an agent of the *Iṣṭa Devatā*. In fact, in the highest stages of Yoga where the highest centres existing in the vehicles have to be energized, the manipulation and regulation of subtler forces like *Kuṇḍalinī* can be initiated only by the Divine Power acting through its authorized and qualified agents who have to be Liberated Beings. This is to guard against the possibility of unscrupulous and not properly qualified aspirants passing into the higher realms of consciousness and betraying its secrets or misusing its powers.

This aphorism is another masterpiece of statement of an Occult truth in a condensed form. Its five words embody the essential technique of Yoga as well as its object. For Yoga is the science of revealing the Reality which is hidden within the human heart by unfolding different layers of mind and consciousness one after another. The Sanskrit phrase *madhyavikāsāt* which means ' by unfolding the centre ' expresses the processes of revealing the Reality which is hidden within the centre of consciousness in a very apt manner.

१८. विकल्पक्षय-शक्ति-संकोच-विकास-वाहच्छेदाद्यन्त-कोटि-निभालनादय इहोपायाः ।

(18) *vikalpakṣaya-śakti-saṃkoca-vikāsa-vāhacched-ādyantakoṭi-nibhālanādaya ihopāyāḥ*

विकल्प activity of the lower mind which is characterized by uncertainty, doubt, error and alternations क्षय gradual cessation with final dissolution विकल्पक्षय corresponds to चित्तवृत्तिनिरोध of the *Yoga-Sūtras* शक्तिसंकोचविकास contraction and

expansion or withdrawal and projection of Divine Power manifesting through the centre of consciousness वाह: currents of energy like *Prāṇa*, *Kuṇḍalinī* running along definite channels or *nāḍis* छेद regulating, controlling, interrupting आदि beginning अन्त end कोटि the highest point or extremity of anything, or point in general निभालन perception, seeing आदय: is plural of आदि, meaning 'etc.' इह these उपाया: (are) the means.

'The methods for developing the centre are: stopping gradually the activity of the mind, learning the technique of withdrawing and projecting the Divine Power manifesting through the Centre of consciousness, regulating and when necessary interrupting the flow of *Prāṇa* and other kinds of energies along their respective channels, trying to perceive the Reality in and beyond the Point by penetrating into this Point and the extreme states on either side, and other Yogic techniques of a similar nature.'

This aphorism elaborates to some extent the general principle laid down in the last aphorism with regard to the method of attaining Self-realization by unfolding the centre of one's consciousness. A number of Yogic techniques, which are not commonly known and which have been expressed in unusual language have been enumerated and those who are deeply interested in the subject of Yoga will find it interesting to study the real significance of the phrases used for these techniques.

In considering the nature of these different methods it is necessary to keep in mind two important facts. First, that the methods given are to be taken as representative of the practices which may be adopted for achieving the purpose of Yoga and not as an exhaustive treatment of the subject. The whole Science of Yoga with its various practices and

techniques provides a very wide choice for the *Sādhaka* and he can choose out of these the techniques which suit his temperament, stage of development or immediate objective in view. Or, if he is fortunate enough to be in direct contact with a competant Guru he can be guided completely by him in this matter.

Second, the student should try to understand the deeper and real meaning of the words which are used to indicate different practices and not remain satisfied merely with the literal meaning of the words which are of a technical nature and will give him hardly any idea unless he is familiar with the underlying philosophy. Each school of thought, as has been pointed out before, has its own terminology to indicate these different methods which are in use in different schools of Mysticism and Occultism, although the ultimate object of all true systems of spiritual Self-culture is the same, namely Self-realization. There are also some special methods peculiar to a school founded by a particular teacher but generally these methods are imparted personally to those who belong to the school and are not divulged to those who are not initiated. In this way all these schools make their special contribution to the general fund of theoretical knowledge concerning this sacred Science which has been transmitted from one generation to another for thousands of years.

Let us consider very briefly the practices which have been recommended in this aphorism for the unfoldment of the Centre of consciousness.

Vikalpa means literally 'error', 'uncertainty', 'imagination'. Since all these defects are characteristics of the lower mind whose knowledge is vitiated by ignorance and is unreal the word is used in its broader sense for the activity of mind on the lower planes of illusion. The word *kṣaya*

means 'gradual cessation with ultimate dissolution'. So the phrase *vikalpakṣaya* means the gradual cessation of the activities and tendencies of the mind which obscure the light of Reality. The phrase therefore means practically the same thing as aphorism I-2 of the *Yoga-Sūtras* although the words used are so different.

Śakti-saṃkocavikāsa. This phrase means literally the voluntary withdrawal and projection of the Divine Power manifesting through the centre of individual consciousness. In order to understand the significance of this phrase in the present context it is necessary to recall that Divine Power is the basis of the manifested universe and it is only when it is projected through the centre of consciousness that a manifested world of a mental nature comes into existence, centred round the point of consciousness. This is true both in the case of the microcosmic world of a human being and the macrocosmic world of an *Īśvara* or Logos. When the integrated power is projected through the centre it is differentiated into innumerable forms of energies which provide the mechanism through which consciousness and mind function in the world which comes into being.

It should be clear therefore that if the consciousness is to be freed from the world of manifestation and become established in its Real nature in the Unmanifest, the power to withdraw it from the mental world it has created must be acquired. It is only then that it will be free to withdraw into the world of Reality and remain in it in an integrated form or come down into the world of manifestation by re-projection of its power through its centre and re-creation of a world round that centre. It is this kind of control over the Divine Power which enables a Liberated individual to function both in the manifest and the Unmanifest. How this technique

is acquired is hinted at in some of the aphorisms of the *Śiva-Sūtra*.

Vāhaccheda. The third practice which is recommended in this aphorism is *vāhaccheda* which means literally the regulation and interruption of currents flowing along their respective channels. The phrase obviously refers to the currents of energies like *Prāṇa* and *Kuṇḍalinī* flowing along their respective channels which are called *Nāḍis*. These currents control and regulate not only the various kinds of vital processes in the vehicles but also the expression of mind and consciousness through these vehicles. For example, it is well known that the expansions of consciousness which are aimed at in Yogic practice can be brought about only by the passage of *Kuṇḍalinī* along the *Suṣumnā* canal in the vertebral column and the activation of the various centres or *Cakras* which connect different vehicles of consciousness.

The methods employed in the manipulation of these currents are again a closely guarded secret of the path of Yoga, and knowledge concerning them is imparted only to those who are spiritually mature and properly qualified for this purpose and cannot misuse them for their selfish ends. It is true that a large number of pseudo-Yogis and teachers of Yoga dabble in these things and are also able to gain certain powers but these are of a spurious character and their exercise is fraught with great dangers to the life and sanity of those who meddle in these practices to satisfy their vanity or lust for power. These methods can be used properly and safely only in the highest stages of Yogic practice when a sound foundation of character has been laid, complete control over the vehicles has been acquired and the mind has been completely freed from all kinds of selfish and vulgar desires which motivate the life of ordinary human beings. The manipulation

of these currents of energy like *Kuṇḍalinī* is required only when the physical and subtler vehicles have been properly developed, purified and brought under the control of the will and all that is necessary is to open up channels between the various vehicles so that consciousness can move up and down the line of communication between the vehicles as determined by the spiritual will of the individual. This requires very intensive and rigorous training under the direct supervision of a *Sat-Guru* who has himself trodden the path and has all the necessary knowledge for guiding the disciple and enabling him to develop these spiritual powers safely. But the *Sat-Guru* must be a Liberated individual and not a mere title-holder upon whom the title has been conferred by his over-enthusiastic disciples or even by himself.

Ādyantakoṭi nibhālana. The last means of unfolding the centre hinted at in this aphorism is of an enigmatic character and when translated literally into English the phrase means 'perception of the beginning and end in the point'. In order to understand the significance of this apparently meaningless statement we have to recall again the important function of an ideal point in manifestation and the manner in which it serves as an instrument for the expression of the individual mind and consciousness by centralizing and limiting the boundless and infinite Reality which lies at the basis of the universe. In this Reality, which is whole and integrated, there can be no beginning or end because it is above time and space. Beginning and end can be present only in things which are within the realm of manifestation. They are features of mental phenomena which take place in the mind of an individual, and since the individual mind is centred in a point, their origin should be sought in this point.

The whole of the manifested universe which has billions of solar systems spread out in apparently boundless space and endless time functions in the Universal Mind of the Cosmic Logos and appears and disappears in the eternal alternation of *Sṛṣṭi* and *Pralaya*. It has a beginning and an end and so has everything which is present in that universe. To perceive this fundamental fact concerning the nature of the manifested universe the consciousness of the individual must be centred in the Great Point or the *Mahābindu* from which the universe is projected. When it is so centred it is really present at the threshold between two worlds, the world of Reality on one side and the world of manifestation on the other and can pass into either of these two worlds with the greatest ease. In fact, the two worlds become one for such an individual.

The practice of 'perceiving the beginning and end in the point' is therefore nothing but trying to acquire the capacity to raise the centre of individual consciousness to the level of Universal Consciousness. This is of course the well-known technique of Yoga in the highest stage.

१९. समाधिसंस्कारवति व्युत्थाने भूयो भूयश्चिदैक्यामर्शान्नित्योदितसमाधिलाभः ।

(19) *samādhisaṃskāravati vyutthāne bhūyo*
bhūyaś cidaikyāmarśān-nityodita-samādhi-lābhaḥ

समाधिसंस्कार the impressions or after-effects of *Samādhi* वति full of, possessed of, saturated or permeated with व्युत्थाने in the state following *Samādhi* in which there is again activity of the mind भूयः+भूयः means again and again, repeatedly चिदैक्य unification (with *citi*) आमर्शात् (by) dwelling on, touching,

rubbing against नित्य always उदित arisen नित्योदित therfore means permanent, irreversible or uninterrupted समाधि state of *Samādhi* or awareness of Reality लाभ: gaining, attainment.

'In order to attain the permanent and irreversible state of *Samādhi* it is necessary to merge one's consciousness with the One Reality again and again, whenever the *Samādhi* state begins to disappear and mental activity begins to appear.'

Samādhi is a state of mind and consciousness which is experienced only for a short period in the early stages and is succeeded by a lower state in which the mind again becomes active and the *Samādhi* state comes to an end. Although this state is not a complete reversion to the previous state but is characterized by many new features which have accrued from the temporary *Samādhi*, still, this interrupted state of *Samādhi* is not the ultimate object of Yoga and cannot liberate the Yogi from the illusions and limitations of the lower worlds.

In the first place, a temporary glimpse of Reality obtained in this manner cannot be a full realization of that Reality. Fullness or wholeness and permanence go together because they are really two aspects of the same state which is generally referred to as Eternal. The words 'Eternal' and 'Real' refer to the same Supreme Consciousness which lies at the basis of the manifested universe and always remains Whole, changeless and all-embracing. What is Real must not only be above time and space but also above the partial expressions which are characteristic of the differentiated states.

In the second place, the tendency to interruption of the highest *Samādhi* state and reversion to a lower state in the realm of time, space and differentiation means that the process of Self-realization has not been made irreversible and the danger of being side-tracked or falling from the high

states which have been attained is still there. All truly liberated Adepts of Occultism have not only entered the world of Reality and attained full realization of their Divine nature but have become permanently and irreversibly established in that world. There is no possibility of their becoming involved again in the illusions and limitations of the lower worlds. It is true that they may come down again into these worlds and work for the fulfilment of the Divine Plan, but this is a voluntary undertaking in which they maintain fully their contact with the Real world. It has nothing to do with the 'fall' of individuals on the path of Yoga owing to some weakness in their nature or not attaining the final and complete state of Liberation.

References to these intermediate states existing between partial and full Realization, the danger of 'falling' inherent in these states, and the necessity of attaining the true state of Liberation from which no 'fall' is possible, are found in true Occult treatises like the *Yoga-Sūtras* or the *Śiva-Sūtra* which deal with the problems involved in Self-realization. Not only do these treatises refer to these dangers but also hint at the means which have to be adopted in order to attain that state of full Self-realization or Liberation which is above the necessity of being tempted and possibility of a fall.

For reasons given above the attainment of partial Self-realization in temporary *Samādhi* is considered to be only a stage on the path of Yoga and efforts have to be constantly directed, after this stage has been reached to make the temporary state permanent and irreversible. This can be done only by repeating the process of attaining *Samādhi* again and again and trying to gain it with greater frequency, ease and completeness. This is a general principle which is applicable

to every kind of achievement even in ordinary life. We manage somehow to achieve the result aimed at for the first time with great difficulty but if we continue to repeat the effort with greater and greater intensity and earnestness, in course of time the achievement becomes easy and perfect.

This principle is also applicable to the attainment of the state of Self-realization but there is a difference in the application of the principle and the result obtained owing to the unique nature of the achievement aimed at. In the case of any ordinary achievement which can be accomplished with progressive degrees of perfection, the seeker after perfection remains separate from the perfection aimed at and there is no change in the nature of the progressive perfection which is achieved. But in Self-realization the seeker becomes one with what he seeks and in such a state it is obviously not possible to strive after greater and greater perfection as in the case of worldly pursuits.

Besides this the state of Enlightenment attained in Self-realization is so fundamentally different from the highest state of enlightenment in the world of manifestation that it is not possible for the human mind to comprehend even partially the natue of the further stages of unfoldment of consciousness in the still deeper realm of Realities which opens out before a *Mahātmā* who has become a *Jīvanmukta*. All that we can understand dimly is that some kind of unfoldment still continues to take place which enables the Liberated individual to occupy higher and higher offices of responsibility and power until he becomes the Logos or *Īśvara* of a manifested system.

Since this method of repeated effort made to regain the state of Enlightenment has been expressed in a rather peculiar manner which some students may find difficult

to understand, it would be helpful if we analyse some of the Sanskrit phrases in this aphorism and clarify the meaning of the words used. The complex phrase

bhūyo bhuyaś cidaikyāmarśān

when analysed takes the following simple form

bhūyah + bhūyah + citi + aikya + āmarśāt

The word *bhūyo* is really *bhūyaḥ* and has taken the form *bhūyo* according to the rules of Sanskrit grammar. *Bhūyaḥ + bhūyaḥ* mean 'again and again'.

Citi means the Universal Consciousness of which the individual consciousness is a partial expression through their common centre. The ultimate object of Yoga is to reverse the process of centralization of consciousness and in the last stage of Yogic practice this means the passage of individual consciousness through the common centre and emerging on the other side in the realm of Universal Consciousness and becoming one with it. It is because the individual consciousness tends to revert to its centralized condition that this process of becoming one with the Universal Consciousness has to be repeated over and over again until the individual consciousness is freed from this tendency and can remain permanently and irreversibly established in the world of Reality. How is this result to be brought about? By dwelling on or trying to keep oneself aware of this oneness. This is what the Sanskrit word *āmarśāt* means. The same technique is referred to in aphorism IV-29 of the *Yoga-Sūtras* and aphorism III-24 of *Śiva-Sūtra*.

The phrase *nityodita-samādhi* of course means the state of constant awareness of Reality even in the midst of mental activities in the world of manifestation. The Sun of Divine Consciousness is then seen shining all the time and never sets as in the earlier stages.

२०. तदा प्रकाशानन्दसार-महामन्त्र-वीर्यात्मकपूर्णाहंता-वेशात् सदा सर्वसर्गसंहारकारि निजसंविद्देवता-चक्रेश्वरता-प्राप्तिर्भवतीति शिवम् ।

(20) *tadā prakāśānandasāra-mahāmantra-vīryātmaka-pūrṇāhaṃtāveśāt sadā sarvasargasaṃhārakāri nijasaṃvid-devatā-cakreśvaratā-prāptir bhavatīti Śivam.*

तदा then प्रकाश light of consciousness आनन्द bliss सार essence महामन्त्र the integrated form or principle of all *mantras* from which all *mantras* or specific combinations of sound are derived in manifestation वीर्य power आत्मक of the essential nature of पूर्ण perfect, whole, all-embracing अहंता I-consciousness आवेशात् on descending, on entering into, on attaining सदा permanent, for ever (acquired) सर्व all-embracing सर्ग creation, manifestation संहार reabsorption, *pralaya* कारि which can bring about निज one's (of the Jīvanmukta Puruṣa) own संवित् (द्) consciousness contact, covenant, promise, agreement देवता Deities चक्र circle, ring, realm, province, group of villages, chain, solar system, galaxy, a cycle of years ईश्वरता ruler of a province, Logos प्राप्ति: attainment भवति happens, is brought about इति all this is (in short) शिवम् of the nature and function of Śiva.

'Then is attained that all-inclusive awareness of Ultimate Reality which is the essence of consciousness and bliss, in which is inherently present the integrated Power of Sound capable of creation and destruction of any kind, anywhere and at any time, which confers Lordship over the hierarchy of Deities functioning in the particular manifested system, which, in short, is the Ultimate Reality referred to as *Śiva*'.

This is one of the most important and interesting aphorisms in this treatise because it throws some light on the nature of Consciousness and Power attained on Self-realization, when the consciousness of the individual Monad becomes indissolubly united with the Universal Consciousness referred to as *Śiva*. The word *tadā* which means 'then' points to the fact that this attainment is the result of the complete, uninterrupted and irreversible state of awareness of Reality to which reference was made in the last aphorism. Obviously, this is a definite, clearly-defined stage in the infinite unfoldment of consciousness and is reached only after a prolonged and intensive struggle in the preceding stages of partial and interrupted awareness of Reality. It confers on the individual Monad the privilege to act as an *Adhikāri Puruṣa* with definite powers and responsibilities as a member of the Occult Hierarchy without ever losing his contact with the world of Reality.

Knowledge concerning the state of Enlightenment attained after Self-realization, and the life of the Monad after this state has been reached, is extremely meagre and vague in Occult literature. Even such a treatise as the *Yoga-Sūtras* which deals exhaustively with the problems of Yoga gives practically no information on the question as to what role the *Puruṣa* plays in the drama of manifestation after attaining *Kaivalya*. The last aphorism of *Pratyabhijñā Hṛdayam* and a number of aphorisms in the *Śiva-Sūtra* throw some light on this important question and are therefore of great value to the student of Occultism. The fact that there is an Occult Hierarchy ruling and guiding the world and that humanity will be brought back on the right path whenever it strays from it provides a ray of hope even to the common man, and a reliable and consistent guide to conduct for those

who are in touch with the inner realities of life. This is not a small thing in the uncertainties and terrible prospects which face us in the modern world.

Let us deal very briefly with the meaning of the words and phrases used in this aphorism to enable us to understand the real significance of the many profound Occult concepts embodied in it.

In the first part of the aphorism an attempt has been made to give some idea of the nature of the Supreme State attained on Self-realization. The manner in which this attainment has been described in this aphorism is unusual but interesting. It is referred to as the descent of the all-inclusive Universal Consciousness into the individual consciousness. This may appear as a peculiar way of expressing the idea but on closer examination this method of expression will be seen to throw new light on the nature of Self-realization. When the union of the finite and Infinite takes place through their common centre the process can be described with equal aptness as the ascent of the finite into the Infinite or the descent of the Infinite into the finite. The use of the Sanskrit word *ahaṃtā* in this connection is also quite justified because the word *pūrṇa* which means ' Perfect, Whole ' precedes it. It is really a question of the disappearance of the circumference of a circle with a tremendous radius, so that only the Great Centre which represents the Plenum State of the Absolute remains. It is the circumference which limits a circle, not the centre. 'I'ness, which includes everything in the Cosmos is identical with ' I 'lessness.

What is the nature of this Supreme State which descends upon the Liberated individual and enables him to play definite roles as a conscious and effective instrument of the Divine Plan? We should expect it to have a dual aspect

corresponding to Consciousness and Power which lie at the basis of manifestation and are present indissolubly linked in every expression of Reality in a manifested world derived from that Reality. In the present aphorism these two aspects have been clearly separated and defined. The definition of these aspects is in the most condensed form and therefore points out their most essential nature. The art of presenting any subject in a condensed form as aphorisms lies in separating the non-essentials from the essential and to present only the innermost essence of what is to be presented.

The Consciousness aspect of the State attained in Liberation has been defined in three words as *prakāśānandasāra* in the present aphorism. This phrase means ' the essence of Light and Bliss ' and obviously refers to the *Cit-Ānanda* nature of the *Ātmā* referred to in some of the previous aphorisms. The substitution of *prakāśa* or Light for *Cit* is easily understandable, for, as pointed out in *Science and Occultism*, at the highest levels of manifestation Light and Consciousness are hardly distinguishable and may be referred to as Light of Consciousness. That is also why Liberation is frequently referred to as Enlightenment. Why the third aspect of Reality—*Sat*—has been left out has been explained in discussing aphorism 16.

The Power aspect of the State of Liberation has also been defined in three words *mahāmantravīryātmaka*. How Sound lies at the basis of the manifested universe has been discussed in other contexts in *Science and Occultism*. The power of Sound manifests through different combinations of Sound which are called *mantras* in Sanskrit. The integrated state of all *mantras* from which all combinations of sounds with their specific powers and qualities are derived in manifestation is called *Mahāmantra*, meaning the Great Mantra. All power

associated with consciousness is rooted in and derived from this integrated power of *Mahāmantra* and as a Liberated individual is permanently established in the world of Reality and his consciousness is united with the Universal Consciousness he can wield this infinite and integrated Power in his work. This point has been made clear in a number of aphorisms of the *Śiva-Sūtra* and need not be discussed here.

In the previous part of this aphorism discussed above some light has been thrown on the nature of the state of Liberation. The remaining part of the aphorism serves to give some idea regarding the nature of functions which such a Liberated individual becomes qualified to perform as a result of his consciousness becoming united with the Cosmic Consciousness of *Śiva* and thus acquiring the ability to draw upon the Cosmic Power inherent in Cosmic Consciousness.

The manner in which this function is described gives the impression that it is only the function of an *Īśvara* which is meant, but it is necessary to interpret the words in a wider sense if we take into account the teachings of the Occult Doctrine and the well-known facts of Occult life in the Superhuman realms. Liberation does certainly give the power to perform the Logoic function because the consciousness of a Liberated individual is united with Cosmic Consciousness but this power is potential and has to be unfolded gradually by performing the functions of other high offices in the Occult Hierarchy like that of a *Manu.* All these lower functions also involve generally the power of creation, destruction and control over a group of entities and so reflect the function of an *Īśvara* to some extent. There would be nothing wrong therefore in interpreting the aphorism in this wider sense. The word *Īśvara* means really 'ruler' or controller and is therefore applicable not only to the Presiding Deity

of a manifested system like a planet, solar system or galaxy but also to any high office of responsibility in which control and guidance in a more limited sphere of work is required. The absence of a definite concept of evolution in Hinduism has resulted in over-simplification of some conceptions concerning the inner realities of superphysical planes. The absence of the conception that a Liberated being has to occupy many offices of increasing responsibility and power before he can function as the Logos of a solar system is probably due to this fact.

If we consider this aphorism to refer to the Logoic function then the phrase *sadā sarvasargasaṃhārakāri* obviously means the power to create and destroy a manifested system in any sphere of time and space. It will be easy to understand how this power is acquired by a Liberated individual if we remember that the consciousness of such an individual is permanently established in the world of Reality which embraces the whole universe. It is united with the Consciousness of *Śiva* and can therefore wield the Universal Power associated with that Supreme Consciousness. But the individual wields that Power as a conscious instrument of that Consciousness and not as an independent entity.

The other phrase *nijasaṃvid-devatā-cakreśvaratā-prāptiḥ* referring to the function of an *Īśvara* in a manifested system is of great significance because it throws some light on the individual uniqueness of an *Īśvara* even in the highest stages of unfoldment of consciousness. The Sanskrit word *saṃvit* has a wide connotation of meanings such as ' consciousness ', ' covenant ', ' agreement ', ' watch-word ', all of which are applicable to some extent in the present context if we remember that the phrase *svasaṃvit* is meant really to indicate that special unique quality of each soul which in theosophical literature is generally referred to as ' individual uniqueness '.

It is this individual uniqueness of each Monad which indicates and determines the part he is destined to play in the drama of manifestation both in the lower stages as a *Jīvātmā* and in the higher stages as an *Īśvara*.

This aphorism should correct the wrong impression which some students of practical Occultism have about the nature of Self-realization. Liberation means freedom from the illusions and limitations of the lower worlds. It does not mean that when the individual consciousness of a Monad becomes united with the Universal Consciousness it merges completely with and disappears in that consciousness. In spite of the expansion and unification of consciousness the Liberated individual retains his individual uniqueness which is inherent in the very nature of the Monad and is referred to as *nijasaṃvit* in this aphorism.

Not only does the Liberated individual retain his individual centre of consciousness which is concentric with the *Mahābindu*, the Great Centre of Universal Consciousness, but he acquires control over and takes charge of a particular group of deities who are to be associated with him and work under his direction in carrying out the tremendous responsibility which he has taken upon Himself as an *Īśvara* of a manifested system. It is a well-known Occult doctrine that when the Logos of a manifested system appears to serve as the Presiding Deity of the system he has created He comes with his own group of deities and hierarchies of beings who help him in discharging His duties as a Logos. It is these beings whose consciousness is in the most intimate touch with His consciousness who are called *Adhikāri Puruṣas* in the literature of Occultism—the phrase meaning 'Individuals who hold positions of responsibility and have the necessary power at their disposal to discharge their duties'.

According to the Occult Doctrine these great beings, like the Logos Himself, are products of previous evolutions and have been associated with him again and again in well-knit groups as members of a family or groups of workers working together for a common cause. The associations between souls in the outer world are not due to chance but to their mutual relations which are inherent in the very nature of the Monads who are eternal. These associations begin at an early stage in the evolutionary journey of the Monads on the lower planes and continue and gather strength as the individuals evolve mentally and spiritually. In the highest stages, which are above the human stage, these relations express themselves in cooperative work, undertaken by Liberated individuals in the implementation of the Divine Plan. This is how the relations present in the unmanifest in its eternal form find expression in the worlds of manifestation in terms of time and space.

It is necessary to remember that the functioning of the Logos or any other *Adhikāri Puruṣa* cooperating with Him in the working of the Divine Plan is not motivated by any desire or individual will but by pure love and desire to help those who are still involved in the illusions of the lower worlds and with the purpose of cooperating with the Divine Will in the working out of the Divine Plan. That is why these Liberated Beings can work together with perfect harmony, understanding and cooperation. Their consciousness is rooted in the Universal Consciousness, Their will is attuned to the Divine Will, Their knowledge is derived from the Divine Mind, so there are no personal predelictions, no conflicts of ideals, no lack of coordination in their respective activities in different fields of work.

The last phrase—*iti Śivam*—of this aphorism, expressed in the curious ways of the Sanskrit language, is meant to convey

the idea that the all-embracing Consciousness and infinite Power which enable the Liberated individuals to perform the functions of an *Īśvara* or any other *Adhikāri Puruṣa* are really the Cosmic Consciousness and Power of *Śiva* and the Liberated individuals are merely centres in His Consciousness and instruments of His Power. All these ideas are dealt with in greater detail in the *Śiva-Sūtra*. It is therefore necessary to study these two treatises together.
